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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### A Mustard Seed

"In the years ahead I see a massive movement towards Christian day schools, high schools and colleges. As you and I begin to see our chains (of bondage) fall off, and have our slave consciousness liberated in Christ, we'll begin to see that we must have Christian schools at every level, to honor the Lord and teach the Good News of salvation. I can see a community of Christian scholars and students seeking first the Kingdom of God. There will be a Christian mind emerging to checkmate the Humanistic Mind." Excerpt from Robert N. Thompson's address to the N.U.C.S. convention — August 1971).

Some of you may have several questions about the Christian College Association in Alberta.

#### HOW DID IT ALL START?

In the period from 1900-1960 several denominational colleges were founded in Alberta.

On February 11, 1971 the first non-denominational Christian College Association was incorporated in Alberta in accordance with the provisions of the Societies Act, ending a period of almost seven years during which supporters of elementary and secondary Christian school education investigated the feasibility of an independent Christian college.

The feasibility was established based on the aims of the Association to bring together all those supporters who are confessing, evangelical Christians and who would in good conscience subscribe to the Basis and Statement of Principles of the Association. It would seek its support from members of various denominations, free and independent from any formal ties with church, government and industry, although recognizing the interest church, government and industry would have in the estab-

lishment of such an independent, public Christian College. In that sense it is not different from many Christian School societies in Canada.

Although there are many other provinces where a greater potential support for such a college could be expected, the lesser potential support in Alberta will be offset by the favorable legislation in Alberta. In 1964 already an Act was passed in the Alberta Legislature whereby private college students could receive substantial annual grants (about 85% of the public junior college operational grant), provided such a college had acquired affiliation with one of the 3 Provincial Universities.

#### WHAT ARE THE REASONS FOR STARTING SUCH A COLLEGE?

There is a great need for such a regional Christian College in Alberta:

(1) It stems first of all from our confession as members of the Body of Christ that man, the world and therefore all scientific pursuit can

only be understood in relationship to God the Creator and to Jesus Christ, the Redeemer. The study of Christian philosophy in accordance with our adopted Basis and Statement of Principles must and will provide the background and structural unity of conception for the different sciences.

(2) This need is recognized by many Christian Institutions and persons (e.g. CRC Classis Alberta South and North have actively participated in the forming of the C.C.A.A. until its incorporation in February 1971. We acknowledge hereby again their valuable assistance during the founding period of our Association).

(3) Since the legislation in Alberta provides government grants of \$900.00 per student at a Private Junior College, Christians are offered an opportunity to work together toward the establishment and operation of such a college. Students from outside of the province of Alberta are entitled to this grant after one year of residence.

(4) All signs are present that governmental recognition of the "grant shall follow the child" principle may be expected in Alberta at an earlier date than in other provinces. When that happens we need a Christian College to train more teachers for an expanding Christian school system in Alberta. Based on present mutual interest in what makes education Christian, even Separate schoolboards and supporters may become interested in attracting teachers from such a college.

(5) Whereas the enrollment increases for Alberta public Univer-

sities may decline, the expected enrollment for junior colleges is predicted to double every four years, according to recent statements by the College Commission of Alberta.

#### WHAT ARE OUR IMMEDIATE OBJECTIVES?

The Board of Directors has appointed Rev. Robert A. Simpson as a Director of Promotion. We need immediately to work toward a membership of 500 in Alberta. Annual fees are set relatively low in order that any interested person may become a member. Regional meetings will be held in the various population centres in Alberta. The first one was held in Lethbridge on Dec. 10, 1971. By these meetings we hope to stimulate a local

interest and involve local representatives for each area.

Many have received our first pamphlet with our Basis and Statement of Principles, printed on it. If you can subscribe to them and are willing to work together with us in our aims to establish a Christian Junior College in the near future we encourage you to contact the Secretary/Treasurer at 40 Granada Dr., Calgary 5, Alberta. You will receive a copy of our Constitution, our monthly newsletter and you will be informed about future meetings in your area.

Please write us your critical reactions and comments.

May our help ever be from God, our Maker and from Jesus Christ, the King of all creation.

F. H. Verhoeff, Secretary.

by a large audience across the country for many years.

The 1972 E.F.C. convention, with a view to practical leadership training, will feature workshops on themes such as "The Jesus Movement and Youth Outreach," "Mobilizing the People of the Church for Evangelism," "Christian Service through Politics," "Communicating the Gospel," and "Effective Pastoral Ministry." Among those involved in directing these workshops will be Dr. Robert N. Thompson, M.P., Dr. W. H. McBain of Forward Baptist Church in Toronto, Mr. Gerald Vandezande of the Christian Labour Association, and Rev. David Mainse of the TV program, "Crossroads."

Business of the convention will include the important questions of denominational membership and affiliation in the organization.

It is likely that the E.F.C., although not officially involved in "Key 73," will express their concern at the annual convention for evangelism and encourage evangelicals to support the Key 73 evangelism thrust of 1973. Planned several years ago, Key 73 will involve scores of denominations and thousands of congregations in the whole of North America. E.F.C.'s commission on Worldwide Missions and Evangelism encourages evangelicals in Canada to pray, plan, visit, and evangelize together — whether between local congregations, or within denominational fellowships, or interdenominationally during 1973.

### Evangelical Fellowship

The Evangelical Fellowship of Canada will hold its annual convention in Ottawa, March 14, 15 and 16. Dr. Robert N. Thompson, M.P. is president of the organization, a fellowship of Canadian evangelicals with local organizations in a number of provinces.

Theme for the convention announced by immediate past president of the E.F.C., Dr. Mariano B. Gungl, serving as chairman of the convention committee, is "Church and Nation." The theme indicates E.F.C.'s belief that the Word of God is refreshingly relevant to social relationships no less than personal experience.

Among the speakers invited for the evening rallies are Dr. Clyde

Taylor and Senator Ernest C. Manning.

Dr. Taylor is executive secretary of the National Association of Evangelicals in the U.S.A. and also serves the World Evangelical Fellowship. He is often called "Mr. Missions" because of his great knowledge of missionary enterprise around the world.

Senator Manning, former premier of Alberta, has long been a champion of the evangelical cause in Canada through his program, the Back to the Bible Hour, heard

### Message of the President of Evangelical Fellowship of Canada

It's been over eight months since I accepted your invitation to be President. It wasn't an easy decision. But I have a personal conviction of many years' standing that what Canada needs is a strong, united witness to the Lordship of Jesus Christ in each sector of its life. So I have given myself to the Evangelical Fellowship.

I knew something of its history. Seven years ago a small group of believers, concerned for greater unity among Canadians committed to the historic Christian faith, met together. Gradually over the years, E.F.C., under very capable leadership, has been able to achieve some of its goals and concerns.

We've had a fellowship, a coming together of Christians with diverse backgrounds but a common loyalty to the Christ of the Bible our crucified and risen Lord. We've published a national magazine, THRUST. We've opened a Canadian headquarters in Toronto.

Over the past few months I've travelled across our land. I've been in the West, I've spoken in many meetings throughout Ontario. Everywhere I've met people who have expressed to me their enthusiastic concern that Evangelicals have a unifying voice. I'm sure that you share with me the burden that our society, with its permissiveness and despair, have a vital witness to Biblical Christianity that cuts across denominational lines.

So I've been encouraged. I wish that you could have shared some of the comments that Don MacLeod received after the November 26 Peterborough regional convention he organized. We've never had anything like this. "It was a thrilling experience." "One of the best times we've known." "God spoke to me there."

Peterborough demonstrated once again E.F.C.'s potential. Pastors were reminded of the urgency of a Biblically-based ministry. The most neglected individual in the church, your pastor's wife, was encouraged. Pastor and Mrs. Gerald Griffiths of Toronto made an outstanding contribution to these seminars. Youth were involved as Tony Tyndale of I.V.C.F. inter-acted with Frank Peters, President of Waterloo Lutheran University. Dr. Peters climaxed the day as 300 came that night to hear a forthright challenge to contemporary social responsibility.

That's just an example of the challenges open to E.F.C. in Canada. Another similar rally is scheduled February 23 in Windsor. There's so much more that can be done. We're looking forward to the appointment of a full-time executive secretary for E.F.C. in the new year. None of us on executive — voluntary and previously committed as we are — can give the time we'd like.

But my friends, to be very frank with you, none of these dreams can be realized unless we have your financial backing. Unless we have a generous response to this letter we will close 1971 with a deficit. It costs over \$12,000 to operate the Fellowship. This year we haven't received nearly enough to maintain E.F.C.

I am sure a deficit doesn't represent what you feel about the challenge facing the Evangelical Fellowship of Canada.

This is the time to renew your membership for 1972.

May I ask you to think with generosity and vision as you renew your E.F.C. membership.

Cordially yours in the joy of Christ's birth,  
Robert N. Thompson, M.P.



CANADA'S BIGGEST SEWER with a \$30 million price tag, is large enough to drive a bus through. The mammoth project, necessitated by a boom in population and building in Toronto, Ont., is being bored 100 feet down under the very centre of the city, and will be completed in 1975.



## Church Announcements

### CHR. REF. CHURCH

#### Called

to Fruitland, Ont. and to St. Catharines (Maranatha), Ont. (as second minister) Rev. J. Kuntz of New Westminster, B.C.

### FREE CHR. REF CHURCH

#### Called

to London, Ont., Rev. A. Stehouwer of Chatham, Ont.

### ELDERS CONFERENCE CLASSIS CHATHAM CHR. REF. CHURCH

An Elders Conference will D.V. be held in Classis Chatham on Saturday, February 5, 1972 in the First Chr. Ref. Church of London, Ont. (Talbot St.) at 2 p.m. Speaker will be Rev. L. J. Schalkwyk of St. Thomas, Ont. Subject: "Biblical authority in past and present times".

Elders are requested to take along Synodical Report 36 (1971) on the "Nature and extent of Biblical authority".

Also former elders are invited to attend.

### REFORMED FELLOWSHIP

On the back page of last week's issue there appeared an advertisement of the Reformed Fellowship of Canada.

When this paper was mailed it was detected that a mistake had been made in the name. The name at the top is the Reformed Fellowship and not as was printed the Reformed Fellowship.

We regret this mistake and apologize for possible inconveniences.

Calvinist-Contact.

## HI NEIGHBOURS!

A few weeks ago an item caught my eye in the daily newspaper. It concerned the embarrassment of a certain Master of Ceremonies for one of the various quiz games seen on T.V. The show was being taped and at a certain moment something went wrong. Joe Garagiola, the M.C. in question, thinking the show was off the air used rather bad language to express his feelings. The show had to be retaped for the third time and he swore. It would appear that Joe used the Lord's name in vain quite normally, but when the show had been put on the air, he discovered that his remarks of disgust were heard by viewers all over the country. He was very upset and for that reason an item appeared in the paper a few days later to express the M.C.'s regrets. How strange, I thought, he'll do this many times, regardless of who is listening then, and feels no remorse, yet when his fine image appeared blemished to his T.V. audience he was upset. Joe lets it be known that he is a strict Catholic; has the Catholic church never explained to him that God forbids the use of His name in vain? The act, if done in a moment of emotional upset, is not considered a sin, a Catholic fellow worker explained to me. The God of the Roman Catholic church is most understanding and very broad-minded. He takes the weaknesses of the flesh into consideration and tolerantly forgets about His commandment. The God of my church is much stricter. He is not so understanding, but has some pretty harsh words for people who flagrantly use His name in vain.

Do you remember a little of an article: How big is your God? in a church paper?

To many people this is termed as an unfortunate accident. Whatever it is called, let it remain: some good may have come out of it. I hope Joe Garagiola will be more careful in his speech, for his own sake perhaps, but it made his listeners realize our speech is heard. Unfortunate accident — that expression helped bring another accident to mind. Not unfortunate but a happy accident which has helped many people. There are many examples of such occurrences if you delve into history a bit.

I read once that Charles Goodyear in 1839 managed to turn rubber to man's use. He yearned to invent a way to keep natural rubber strong and springy even in hot or cold weather. He went broke experimenting. Then one day he accidentally dropped some natural rubber mixed with sulphur on a hot stove. The vulcanizing process resulted. It was no accident that Goodyear made use of that lucky break. Years of failure had taught him to recognize the real thing when he saw it.

Two centuries ago Luigi Galvani, an Italian medical man dissected a frog and hung the severed legs on a copper hook. The wind chanced to blow the legs against an iron railing. They twitched as if alive and Galvani's observations led to the discovery of the electrical nature of nerve impulses and opened the door to electrical engineering.

About the same time a British Doctor made one of medicine's big breakthroughs. A farm girl's chance remark gave him the clue. She mentioned to Dr. Robert Jenner that she could not catch smallpox because she had already contracted cowpox, an illness common to milkmaids. The idea of fighting a severe disease with a mild one excited Jenner. He went on to develop the smallpox vaccination.

Continuing with accidentally discovered medical discoveries, one stands out of course: British researcher Alexander Fleming noticed that a mold had contaminated one of his microbe cultures. Disease germs on the culture dish died in the presence of the fungus. Realizing he had made an important discovery, Fleming kept his original strain alive over the years. Later other researchers were able to mass-produce his mold and purify its active ingredient to produce penicillin, the first antibiotic.

Alexander Graham Bell's work with deaf children grew into one

of the world's most widely used inventions, the telephone.

Bell had a natural curiosity and a keen sense of wonder. This typifies his genius. He once told an audience that he often stuck his head in a lake to listen. His curiosity about the world of under water sound led to the invention of the hydro-phone. With this submerged microphone scientists eavesdrop on the chatter of shrimps and the song of whales.

Bell has been heard to say: "A great many small things make a big one." He explained how numerous observations work together to solve scientific problems. One day the bits fall into place by some magic given to the human mind.

A team of technicians at the Bell Telephone Laboratories puzzled out secrets of the rare element, germanium. They came up with clues that led to the invention of the transistor, the device that makes advanced computers and pocket radios possible.

Some people say the story which led to Sir Isaac Newton's discovering the law of gravity is just a tale, but it can be very easily believed. It is said that Isaac was sitting under an apple tree when an apple fell and hit him. It started him thinking of gravity. Scientists already knew that gravity makes objects fall to the ground and keeps houses and people from being hurled off into space. Could it be, Newton asked himself, that the earth pulls the moon and keeps it from floating away? And could it be that the sun pulls the earth and the other planets and helps keep them in their paths? Newton thought so. At first he could not prove that his idea was right. Many years and much research later he was able to write a famous book about gravity.

Simple studies of the soap bubbles led Newton to discoveries about light. His neighbours may have wondered about this grown-up neighbour blowing bubbles for hours at a time. But it helped him to discover sunlight is made up of rainbow colours.

This humble man who invented a reflecting telescope, among other things, gave credit to scientists before him, by writing: "If I have seen further than most men, it is by standing on the shoulders of giants." This reflects real genius, Alexander Graham Bell's remark about little things is a similar proof of these brilliant men's humility. Perhaps they realized it was a talent God had entrusted to them and enabled them to make use of. It helped them to express these feelings as they did.

And now I have stumbled upon an interesting word in a casual manner. According to Webster dictionary this statement is the meaning of a word Serendipity: An assumed gift of finding valuable or agreeable things not sought for — a kind of good luck. English writer Horace Walpole used the word in 1754 in reference to a Persian tale of three princes who found good fortune on Serendib, the classical Arab name for Ceylon.

From early history men have gone far and wide, hoping they would possess the gift of serendipity. Perhaps we all have it because often good comes out of an unfortunate accident. And so, since I have completed the circle and am back to the beginning of my letter, I'll end.

To all of you I hope you possess a lot of serendipity.

Your Neighbour.

Have you heard the story about the little boy who answered that most inane of all questions asked little boys: What are you going to be when you grow up? "I'm going to be possible," this youngster replied. "Possible? What do you mean?" he was asked. "Every day my mother tells me that I'm impossible," he explained, "but when I'm older I'll be possible."

Rev. G. R. Campbell

The law discovers the disease. The gospel gives us the remedy.

Martin Luther

## MOTHER CRUSADES FOR PRAYER IN SCHOOL

Akron, Ohio (EP) — "Why do we park God outside of school?" her son asked.

The question so fired Mrs. Ben Ruhlin with determination to do something about prayer in public school that she has succeeded in getting 197 congressmen's signatures on a petition before Congress began a 30-day recess last month. And she believes the other 22 signatures needed to get the amendment out of committee will be obtained after Congress reconvenes next month.

The crusade began when her young son, Benny, 14, asked, "If they have prayer to open sessions of the U.S. Supreme Court, the Senate and Congress, then what do they mean by church and state separation?"

That led the Akron housewife to do some thinking and prompted her to contact her congressman, Bill Ayres. He was defeated in the last election but Mrs. Ruhlin still goes to him when she needs help.

## THE NATIONAL UNION OF CHRISTIAN SCHOOLS

Grand Rapids, Mich. — More than 300 Christian schools in Canada and the United States, to strengthen their common purpose, are joined together in the National Union of Christian Schools. The NUCS is an international service organization involving 2,700 teachers and more than 63,000 pupils. One of the functions of the NUCS is to provide leadership in the development and improvement of curriculum materials used by the Christian schools.

For 22 years, the Christian School Educational Foundation has served as the independent, primary

source of funds for the NUCS curriculum efforts. The Foundation is devoted to providing funds for the writing and publishing of distinctive Christian textbooks, manuals, curriculum guides, and other curriculum materials used in the Christian Schools.

In 1971, more than \$65,000 was allocated for such materials. New Bible manuals called the REVELATION-RESPONSE Series, are being used for the first time in many fourth, fifth, and sixth grades. Manuals for the series on the junior high level are being written at this time. Mr. Harmen Boersma and Mr. Joseph Van Beek, two teachers in Canadian Christian schools, have written REORDER TIME, a manual used to teach recorder playing in grades four through eight. Several thematic literature units have been revised, and a new one recently published. A 79-page paperback, "Christian Philosophy of Education," by N. H. Beversluis, is also part of this year's CSEF publication effort.

The Christian School Educational Foundation conducts an annual appeal for funds, usually during the second week in February, through the local Christian schools.

## RADIO CANADA INTERNATIONAL RECEIVED IN U.S.A.

Grand Rapids (NS) — "Latitude", a program prepared by Radio Canada International, may be heard in Michigan on Saturday nights from 10 P.M. to 10:30 P.M. over Radio Station W.V.G.R.-F.M. Ann Arbor, Michigan.

The program, which discusses interesting developments in a variety of areas of culture and business, has been well-received in the Grand Rapids area.

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Feb. 7	Feb. 4	Feb. 2 noon
Feb. 14	Feb. 11	Feb. 9 noon
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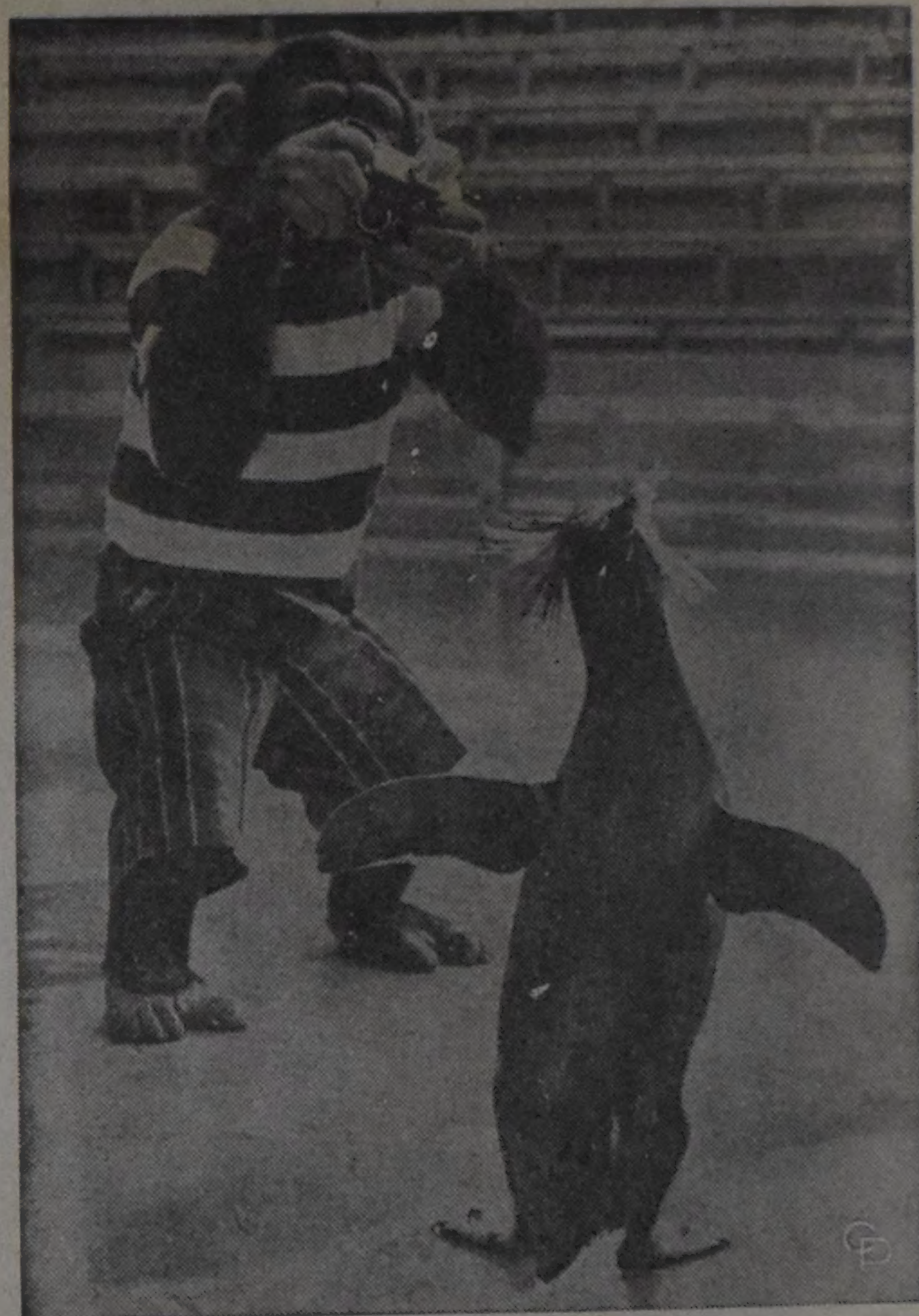
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MONKEYSHINES—Chimpanzee Chester snaps a picture of a Rockhopper penguin at Sea World of Ohio's seal and penguin area in Aurora.

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PLEA FOR COMMUNICATION

At the conclusion of his chronicle, entitled, "1969 in Retrospect", Dr. John H. Kromminga, President of Calvin Theological Seminary, Grand Rapids, says:

There has never been more need than there is today for communication of all parts of the church with each other. Geographical areas must keep in touch with each other, as must urban and rural communities. Communication must be improved between the general membership and the academic and mission communities.

The winds of change blow all about us, the demands of the Gospel are undiminished, and programs are becoming more costly to maintain, not to speak of expansion.

But communication by itself does not solve the problems. Increased communication only heightens tension if there is a real clash in principles and objectives. This plea for communication is based upon the conviction that the basic unity in principles and objectives is indeed to be found in the Christian Reformed Church.

We have to rediscover and keep on rediscovering the unity which is there, in our joint faithfulness to our biblical and creedal heritage and our joint concern that the name of Christ shall be kept before men and women in our day. That tension, between the timeless gospel and the time-conditioned challenge, is indeed present. But it is a tension which is faced by all of us.

This is a tension which we all face together if we are confirmed in our faith, renewed in our hope, and transformed by our love. By grace and in prayer the future is open to us in the new decade.

(Quoted by permission from Dr. John H. Kromminga, from the Yearbook 1970, Christian Reformed Church.)

The future as a problem for Christian Faith

by TED PLANTINGA

(II)

The uncertainty about the future which I described in the previous article has by no means left the church and the Christian community untouched. It may be true that the church is always a few steps behind the world, but this means (among other things) that when the world moves the church follows. Although we Christians are definitely not of the world in the radical spiritual sense, we are certainly in it. Thus we also find the uncertain attitude toward the future present in Christian circles, and with it a certain aimlessness and indecision.

Those most deeply affected by this future problem are the younger adults, for their formative years are exactly the years in which the future has become uncertain and problematic in the sense described in the previous article. Many of these young adults do not have a sufficiently specific framework of expectations to plan their lives and

to make basic decisions. And just as they are uncertain about their own individual lives, many of them feel that the Christian community as a whole faces an uncertain future. What place will there be for Christians and churches in tomorrow's ever changing society? While it appears, on the one hand, that tomorrow's society will be more tolerant of diversity, in the sense of individuality and eccentricity, it is clear, on the other hand, that a number of forces that undermine such social structures as churches are already at work in our society. In view of this, how are the churches to face the future? Will they assume a lesser or greater role in tomorrow's society?

What complicates this problem of the future is that it seems that no one has any real control or influence over the constant stream of technological innovation that contribute so much to the shape of the future. That a number of

key technological breakthroughs will bring about important changes in how we live seems certain. This has happened in the past, and it will happen again in the future. But is there any over-all policy determining how and when these changes are to be introduced and governing their long range effects? It is clear that there is not. Technology transcends national boundaries, and it imposes itself upon the highly industrialized nations of North America and Western Europe by a kind of economic necessity. If one group or business corporation or country refuses to adopt an important technological breakthrough (e.g. the atomic bomb), another certainly will, probably to the detriment of the former. Only the most powerful of governments, e.g. that of the United States, has any hope of blocking such dubious technological innovations as the new airplane that flies at supersonic speeds (SST).

It is thus becoming increasingly obvious that the shape of the society of the future, insofar as it is determined by technology, is not decided, planned or regulated by government — or by anyone else or anything for that matter. It is safe to predict that where there are no new technological breakthroughs, i.e. new possibilities created, our society will continue to follow roughly the same path that it is now following. But whenever something like the automobile or the birth control pill come along, society will be irreversibly changed. And since such breakthroughs are the result of research carried on in thousands of centres throughout the world without regard to any over-all policy or plan for the future, we may expect the great changes of the future to overtake us in a haphazard manner with little warning.

If the churches and the Christian community could look to some controlling person, group or institution for an indication of the shape of things to come, planning for the future would be a good deal easier than it is. In the constitutional democracies of the west, it seems safe to assume that governments

will continue to uphold the principle of freedom of religion (by which is meant freedom of worship) in the next few decades, but this by itself does not give the Christian community a great deal to go on in its attempts to find a place for itself in tomorrow's society. In the face of a future that is in most respects open, fluid and undetermined, many Christians are — consciously or unconsciously — coming to the conclusion that the traditional Reformed strategy of establishing various kinds of Christian organizations is out of date. They reason that although this may have worked in the Netherlands and may have been appropriate in the 1950's, it is too fixed an approach for today. The increasingly uncertain future that we face, it is felt, does not allow for such a specific and immobile strategy on the part of Christians.

This way of thinking should not surprise us, for our situation has its parallels in history. The last century of the Roman empire was also a period of great uncertainty. Rome was steadily growing weaker, while the barbarians to the north (our ancestors) were becoming stronger and bolder. It seemed that the overthrow of the entire Roman world order was only a matter of time. The Christian church had earlier cast in its lot with the Roman empire, which it regarded as almost coterminous with the civilized world. Thus the decline and impending fall of Rome was a crisis of the first magnitude. One widespread response on the part of Christians was to retreat from public life and participation in Roman society into monastic communities of various sorts. A striking example of this response was Cassiodorus, who held the exalted office of consul under the emperor Theodoric. Around the year 540 Cassiodorus gave up his plans to found some sort of a Christian institution for higher learning in Rome and retired to a monastery, where he wrote an encyclopedic work in which he hoped to preserve the religion and culture of his time for the dawning of a brighter day.

We should not be surprised to witness a somewhat similar reaction on the part of Christians today. Increasing uncertainty about the future and who (if anyone) controls it will lead — and is already leading — to a general withdrawal from public life in order to strengthen the two last and strongest citadels of Christian

(Continued on page 12)

Christian Laymen's League has "BLAST OFF" RE-SCHEDULED

The cameras are rolling.

Flood lights raise the temperature in the TV studio by 20-40 degrees. Technicians light up the monitors and adjust some spot lights. The director raises his hand and counts down on his fingers: five-four-three-two. . . .

Then comes the sign: On the Air!

Uncle Martin, the star of the Blast Off program, is ready for half an hour of catching the interest of children from 7 through 9 years old for the God of nature and of the Bible.

What is a blast off? We asked a seven-year-old girl. "Blast off is when a spaceship starts its engines and gets off the ground," she said. Space age language is

Mr. Jim, of Animal Kingdom in Wyoming, Michigan, offers variety to the educational program. He brings some of his wild animals to the show and tells interesting stories about the characteristics and the habits of his animals. Commercially available series of stereo pictures are accompanied by booklets which describe the habitat and details of the birds and animals shown. These materials can help to point out that God created these common and rare living creatures which the children love so much.

A loving God is the picture which Blast Off presents in its programs. The theme is carried through also in the follow-up program. God loves children. Jesus said, "Let the children come unto Me." What hin-

immediately," said the letter. What's it for?, we asked. The answer is that each broadcast costs \$180.00 for a half-hour of television time and in excess of \$800.00 for producing each half-hour program.

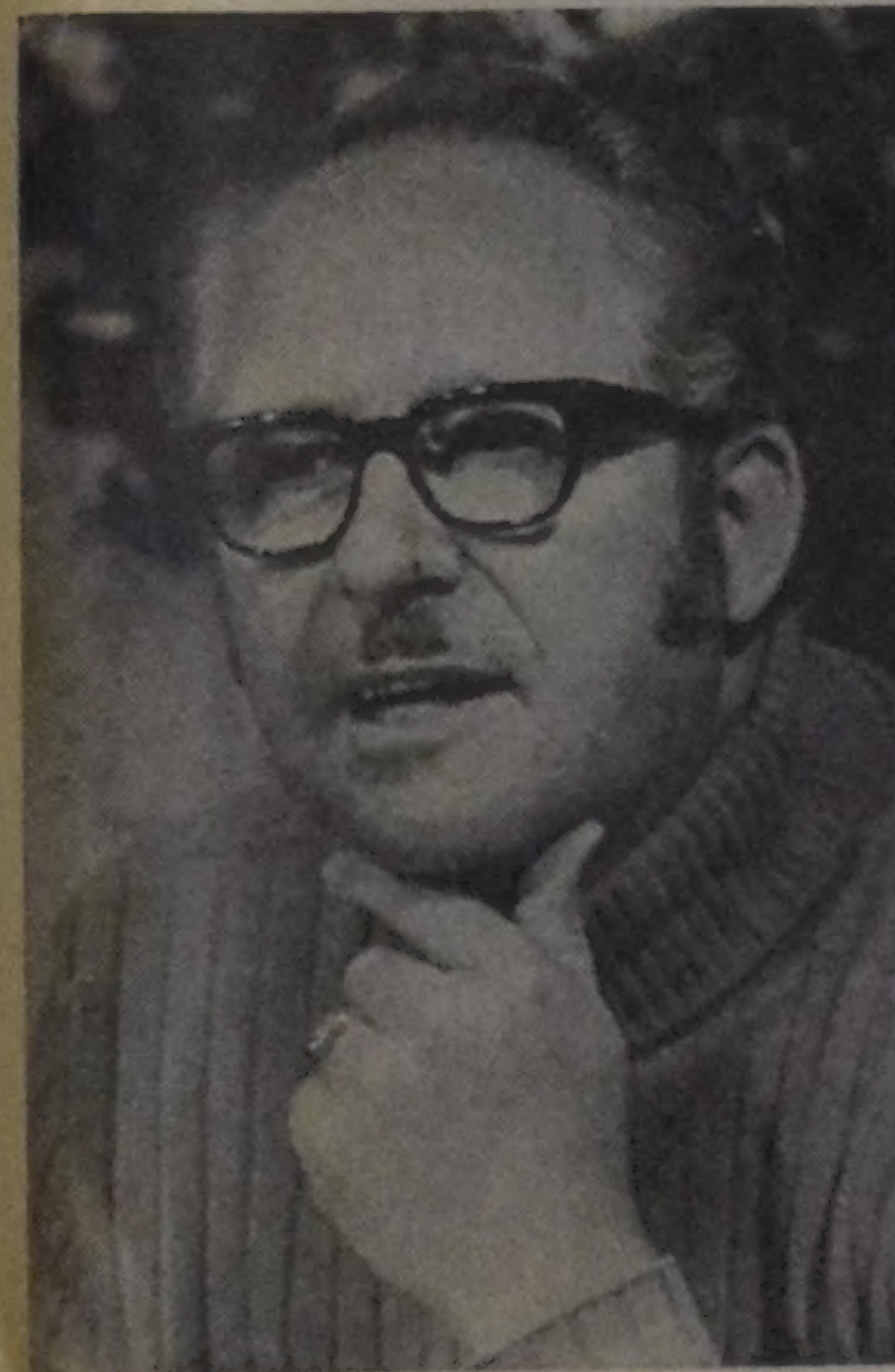
"We are waiting to hear from Christians in Canada," says Mr. Timmer, "So we can get Blast Off on a Canadian TV station."

ORBITER PROGRAM

The follow-up to the Blast Off show is the Orbiter program. Geared to the child below the age of ten, the program is intended to be a midweek club meeting more than just one hour in a home, a club house, a back yard, or a basement.

As a member of the club, a child learns to collect postage stamps, read books, memorize Bible verses, makes soap sculptures, and other craft projects. In these Orbiter Bible Clubs the children are also taught to use viewmasters. The Orbiter is not just an indoors activity, but links to the TV program in seeking to aid the natural interest of the child in nature. Children love animals. They like plants, bugs, butterflies, flowers, and love to hike. Orbiter leaders appeal to the interest of the child and use experiences in shared time as teaching situations to show and tell about God.

Children like to belong to clubs. The Orbiters provide the clubs. When children write into a TV station, they receive their pin, and a club leader calls them to invite them to the nearest club. The clubs may be one of three kinds, corresponding to age-groups. There are the Preps (age 7), the Spacers (age 8) and the Astros (age 9). The Astros are being prepared to enter into the youth program offered by the church. Cadets and

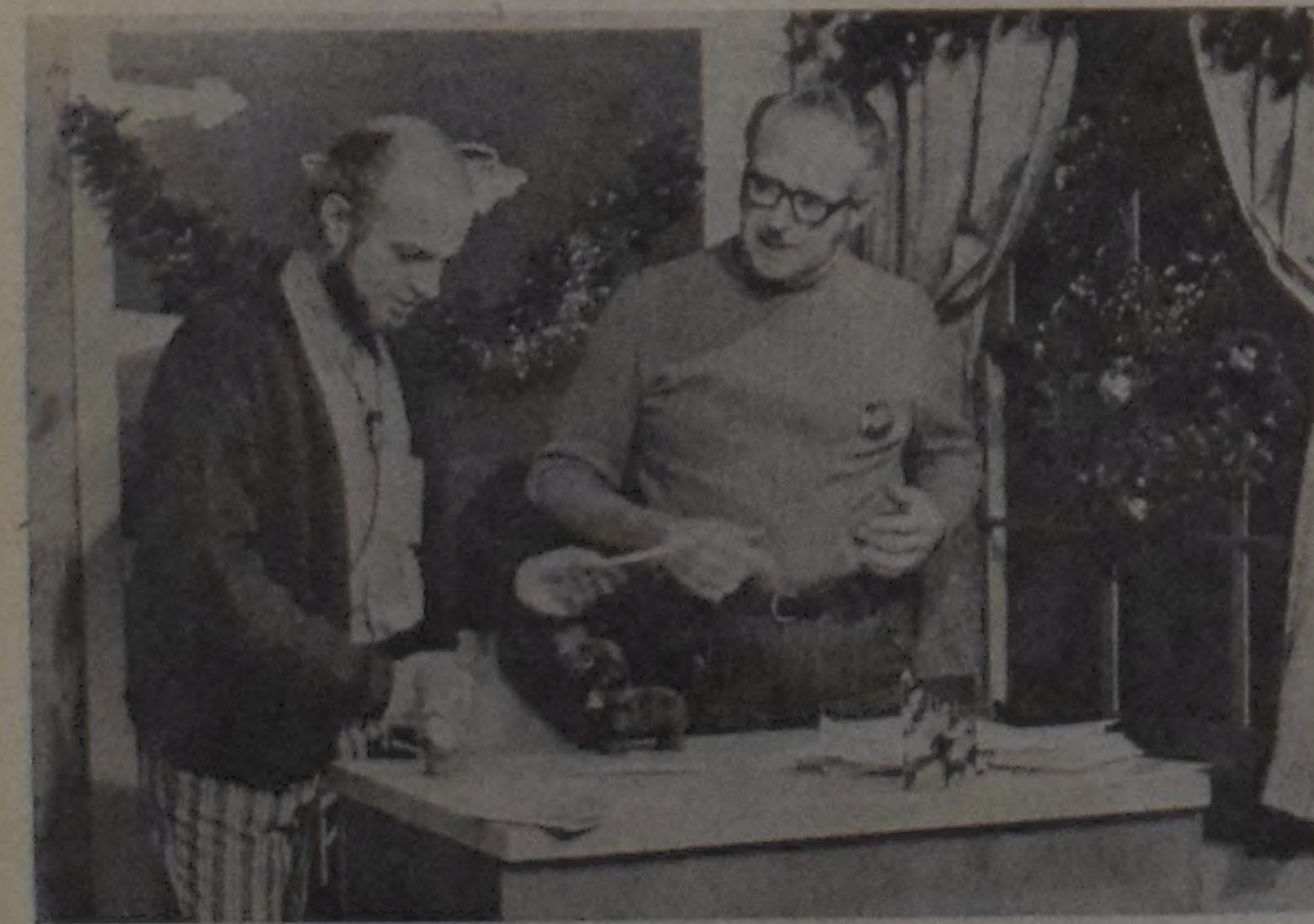


Mr. Martin Keuning  
"Uncle Martin"  
Director of "Blast off  
and the Orbiters"

Calvinettes are invited to the clubs as helpers. They can be real "big brothers" and "big sisters" to the smaller children, and serve as a contact to introduce the child to the church when he outgrows the Orbiters. Like the older models, the Orbiters get to wear kerchiefs with a leather patch during club time. They also work according to a step-by-step number of merit badges.

Any adult member of the church who loves children and likes to tell a small group of five or six children about Jesus can become a leader. The Christian Laymen's League provides sample kits and manuals for such leaders. From these, the interested church member can prepare not only a story of the Bible, but also hand crafts, songs, nature hikes, camping, and a variety of little projects such as children like to do.

Information concerning Blast Off and Orbiter Clubs may be obtained directly from the Christian Laymen's League (formerly Christian Reformed Laymen's League), P.O. Box 6191, Grand Rapids, Michigan, 49506, U.S.A.



(left) JIM WESTRA AS "MR. JIM"

no problem for children born and growing up in this age. They understand — these 9,000 little ones who watch the program every Sunday morning since September 1971.

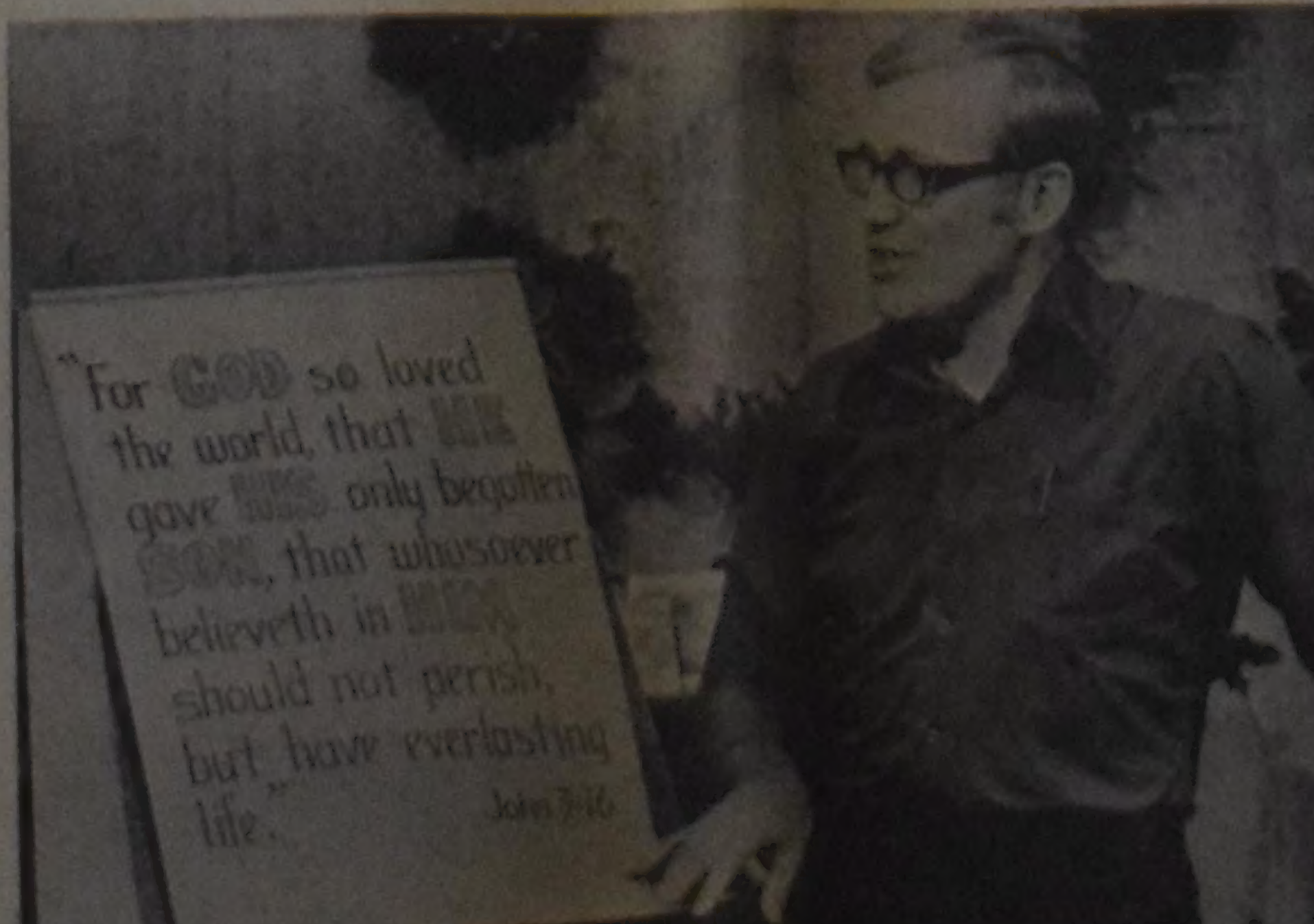
Since January 15, things are a little different. Blast Off, which started weekly with one local TV station, spread out to four stations: Sioux Falls, Aberdeen, Battle Creek, and Grand Rapids, and now the program comes on on Saturday at 8 A.M. Children look forward to that day as "cartoon day", and what could be a better spot to attract their attention than in between their favorite TV programs? Following "Sesame Street" and leading into "Road Runner", the Blast Off program will reach a children's audience of 30,000.

How do you estimate a TV audience consisting of children between 7 and 9? You ask them to send in their names and addresses to an easy P.O. Box number and you promise to send them a pin. From one broadcast the program directors received 81 responses from children.

ders many of them from coming is the adult who stands in the way between the child and Jesus. The program is designed to overcome that hindrance by showing an adult who loves children because he or she loves God.

The Christian Laymen's League has been warming up to get Blast Off off the ground. League Director, Mr. Willis Timmer, is collecting the sparks. We went to see him as a result of a blue letter which had been sent to approximately 70,000 people. "We are on the air with a Christian variety show," the letter stated. "The response to this program is very encouraging."

As we walked into the office we saw an encouraging stack of return envelopes on the desk. A few minutes later the director walked in with a handful of more return envelopes. The first responses had begun to come in. People across the continent share in the program with whatever they can; ten dollars here, twenty there, and some one-dollar bills. "We need \$60,000



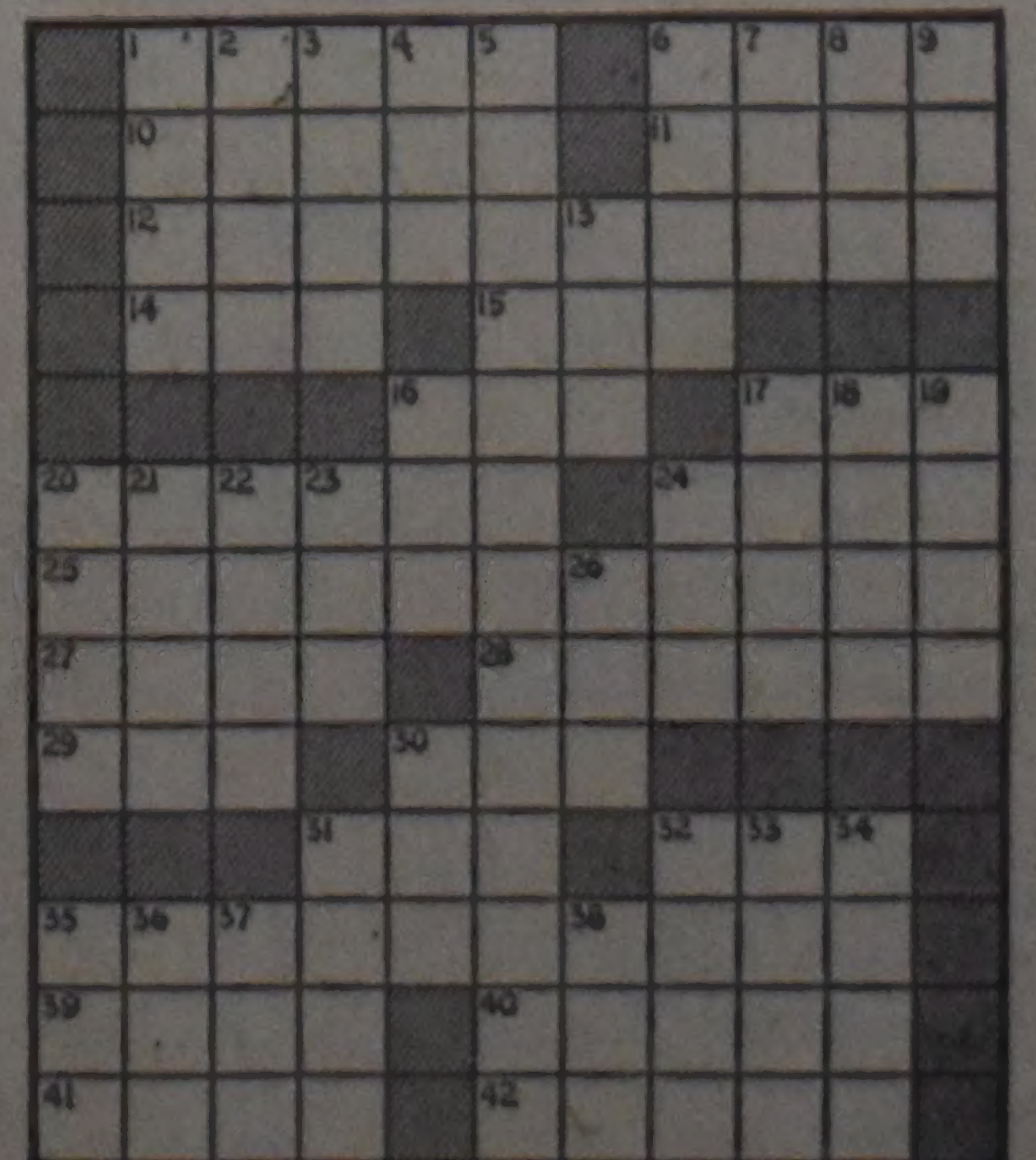
RAY FELTON AS "MR. RAY"

CROSSWORD PUZZLE

- |                                     |                           |                      |
|-------------------------------------|---------------------------|----------------------|
| <b>ACROSS</b>                       | <b>DOWN</b>               |                      |
| 1. Zoroastrian                      | 1. Smallpox memento       | 16. Hospice          |
| 6. Pequot captain                   | 2. South African plant    | 17. Sentry's word    |
| 10. Relating to oil                 | 3. Trust                  | 18. Seed coating     |
| 11. Disclose                        | 4. Yellow ocher           | 19. Dis-tribute      |
| 12. Sundae                          | 5. Summer treats (3 wds.) | 20. Black            |
| 14. Quay                            | 6. Lend oneself to        | 21. Nominate         |
| 15. Barracks' item                  | 7. "Ball or Red"          | 22. Insect           |
| 16. Name meaning watchful           | 8. Part of a circle       | 23. Gaelic for John  |
| 17. Man on the radio                | 9. Apiary resident        | 24. Teachable        |
| 20. Railroad locomotive             | 13. Tibetan gazelle       | 26. Black or Red     |
| 24. Swiss river                     |                           | 30. Humorist, George |
| 25. Item for a sweet tooth (2 wds.) |                           | 31. Minute thing     |
| 27. Muscat is its capital           |                           |                      |
| 28. Courage                         |                           |                      |
| 29. Not gross                       |                           |                      |
| 30. Biblical king                   |                           |                      |
| 31. Difficulty                      |                           |                      |
| 32. Scottish explorer               |                           |                      |
| 35. Soda fountain item (2 wds.)     |                           |                      |
| 39. Potpourri                       |                           |                      |
| 40. Church part                     |                           |                      |
| 41. Abound                          |                           |                      |
| 42. Black Bess, for example         |                           |                      |

Saturday's Answer

- |                          |
|--------------------------|
| 32. Be successful        |
| 33. German river         |
| 34. — out (supplemental) |
| 35. Witticism            |
| 36. 'earty's companion   |
| 37. Be located           |
| 38. With (Ger.)          |



SOLUTION  
to previous  
Crossword Puzzle



## Presidential Elections in Italy

Begin December 1971 I wanted to write an article about the presidential elections in Italy. On December 9 the 952 members of parliament and 58 regional representatives were to meet and elect one of the candidates forwarded by the political parties. It all sounded simple and straightforward, but I forgot that Italy is one country where things are not done in a simple and straightforward way. During the previous presidential elections, in December 1964, it had taken 13 days of feverish activity, and 21 separate votes before Giuseppe Saragat finally became President. Political experts, however, were quite certain that this time the elections would no be so protracted since it tended to make a circus out of the whole thing and this was not in keeping with the important and powerful role the president has in the Italian governmental structure.

It all turned out quite differently. Two solid weeks of political wrangling, 23 separate votes, and the withdrawal of one of the favourites was necessary before a president was elected. At one point during the hectic two weeks the fascists suggested that votes should be held twice daily of twice daily because they wanted to go home for Christmas. Luckily for the members the final decision was reached the day before Christmas so all could go home until after New Year. The Christian-Democrat, Giovanni Leone, received 518 votes, 13 more than the necessary majority. His 80-year-old opponent, the socialist Pietro Nenni received 408 votes.

All this does not mean that the governmental crisis is now over in Italy. According to custom, Prime Minister Colombo offered to resign, and Leone, also according to custom, refused the resignation. But parliament has now returned from its holiday and the discussion over the present government policy is in full swing. There is a great deal of tension among the various parties and the possibility of a government crisis at the end of January is quite likely. The present government is formed by a coalition of the Christian-Democrats, Socialist, and Social-Democrats; the latter want a closer cooperation with the Communists (the second largest party in Italy), but the Christian-Democrats are very much opposed. It is quite impossible to tell how it will all work out; in Italy everything is possible.

Exactly how much influence the new President will have in the coming years is difficult to say. According to article 87 of the Italian Constitution, "The President of the republic is the head of state and represents the national unity". Officially the president has limited powers because without the agreement of the Prime Minister he can do little. In certain circumstances, however, he does have power. He can accept the resignation of a ministry, but can also refuse it which means the government has to continue and find a solution for what-

ever impasse prompted its resignation. The president can also veto a new law, but only until again passed by parliament. He can also adjourn parliament and determine the time for the new elections. This last power can be of particular importance; if for instance Leone were to call for new elections shortly it is almost certain that the fascists would book substantial gains. He is also head of the armed forces and chairman of the defence committee; in these functions he could bring about drastic changes, if for instance Leone no longer agrees with the policies of NATO he can quite effectively change the military strategy of his country.

One of the lesser important powers of the president is that he is also chairman of the council of the magistrate. Presently this has become quite an important position because there is running fight between parliament and the court of justice. A few months ago the latter began to investigate the activities of two ex-ministers of public works — the socialist Mancini and the Christian-Democrat Natali — who supposedly had received kickbacks from various building projects. The question is whether the ministers had used this money to fatten their respective party coffers — something which can be accepted in Italy — or whether the money went into their own pockets. President Saragat, shortly before the end of his term, ordered a further investigation to be conducted.

The new President seems to have put himself firmly on the side of the Court of Justice. In his first speech as President he called the supreme court "the Vestal Virgin of the Constitution" and hoped that it would continue to stimulate reform of the law as well as maintain it. That Leone would side with the court is only quite natural. He is

one of the better known lawyers in Italy and has written some 40 books on the subject of law. Leone's quest for impartiality has also been maintained in his political career. He has always refused to associate himself with the right, or left wing, of his party. His eventual elections as president came with the help of votes from the Christian-Democrats, the Republicans, the Social-Democrats, the Tirol Party and the Fascists.

Leone will need all the support he can get, and all the political skill he can muster to return Italy to a stable political and economic position. Numerous strikes in the last year from farmers and industrial workers up to highly placed officials, have greatly weakened the economy. Various political scandals have brought parliament and democratic institutions in disrepute. Violence has become more pronounced within the country and the fascists, hammering on the topic of law and order, have increased their popularity greatly in the past year. Some of these people are saying again that Mussolini was a good leader and that Italy once again needs someone of his strength and ability.

It is not likely that the fascists will gain sufficient strength to pose a threat to the democratic system of government in Italy. But that does not mean that the centre and left-wing parties can continue to muddle about indefinitely. Italy needs some competent leadership if the economic and social situation is not to get out of hand completely. Perhaps the 63-year-old Giovanni Leone can create some order out of the present chaos.

J. J. Bout.

## OUR UNUSED RESERVE POWER

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to discuss with you today "Our Unused Reserve Power". They tell us that icebergs that float around the Atlantic Ocean are so dangerous because only one-seventh of an iceberg is above the surface, while the rest is below the surface. So when mariners see an iceberg floating in the water they recognize that that which is below the surface often is more dangerous than that which is above the surface. Now I think it is true that most of us live too near the surface of our abilities, so that we do not call upon the deeper inner reserves that we have. It is as if a strong man were to do his work with only one finger. We have all the fascinating gadgets of our day, and we are easily tempted to lay waste powers. We have unworthy objectives and activities, but we must remember that life is too short and the demands of our families are too great that we can flitter away our days so foolishly.

Instead of challenging us to triumphant living, the present crisis in which we live has been for some an excuse to adopt what is commonly called a "slot machine" philosophy of life. They hope that by inserting a small coin they may hit the jackpot with the minimum of effort. A lot of people are willing to live just average lives, when they could be doing so much more than they actually are doing. Now the origin of this reserve power is part of the vast unused supply of our energy. Few of us live to the limits of our ability. The human brain is capable of doing much more than we allow it to do. We find, for example, that a man like Einstein who used his brain rather well, is commonly thought that he used only about ten percent of his mental energies. The same thing is true about our physical energies. We seldom use them to the point of full efficiency. If you see what a trained athlete can do with his body, why cannot a healthy person who goes about his work use the same kind of reserve energy in order to accomplish his tasks in life?

This is also true as far as the mental life of people is concerned. We often hear people say, "It is no wonder that Mrs. Jones had to go to the mental hospital; she had so many hardships and so many difficulties in her life." Or, we mention that it is no wonder that people have to come to an institution because they had so many difficulties in their youth and for that reason it is no wonder that they broke down. But is it true that people are in mental institutions because they suffer burdens too great to bear? I do not think so. If someone breaks down emotionally, even to the point that he has to be hospitalized, it does not imply that he has been strained beyond the breaking point or beyond what he is able to bear. It is merely the fact that he has not been able to draw on the inner reserves which are there in the lives of all of us. People do not break down due to overwork. They break down rather due to the fact that they face their frustrations in an inadequate way. They work under too much internal or external tension, for they have not learned to face up to life's experiences. It is not the external situations but the internal attitudes that cause people to break down. Many people find these kind of easy ways of describing why people break down, and I think often they are mistaken, because of the fact that we are able to draw on the inner reserves of life. We see this for example in the human body. There are tremendous reserves that enable us to overcome the major stresses and strains of life. There are reserves of emotional and mental energy which we never touch in an average lifetime. I think of the father who has five little children who has lost his wife. At the time the strain seemed more than he could bear, but he soon rose above it because he drew on the inner resources of his soul, and he found strength to face the difficulties.

The same factor is evident in the strain of a long and painful illness, or the unbelievable emotional strain of young men out on a battle field.

## Pastoral Counselling

I know to day we talk so much about this sort of thing and it is no wonder that they resort to drugs or that they resort to other means in order to find escape. But basically it means that they are not drawing on the resources that the Bountiful Giver has enabled us to use when the road of life becomes difficult. In a time of tornado or a time of flood, or even in times of war, there have been many people who have been unable to face these difficulties squarely and have been able to face them with a sense of courage. A person whose husband had been taken captive in the war in Europe lived with this fact for many years, not knowing whether her husband was living or dead. There are many people who have prisoners of war today in Vietnam who are facing the same kind of difficulty. These women do not know whether they are widows or whether their husband is still living. This is a tremendous strain.

If a person takes the shallow or immature view of all of these things, it is no wonder that they begin to become bitter and to become angry and often to break down under the strain. But there are within all of us these kind of reserve resources on which we should begin to draw and to draw a lot more. When you read a book like Mrs. Elliot's book, "Through Gates of Splendor", and see the courage and perseverance of these five men who gave their lives as a witness for the Christ, we often ask ourself the question, "Would I have been able to do something like this? Would my faith be able to rise to meet such a challenge?" Or when we see a person who is under great stress in life and great pain, and faces it with calmness, we often ask ourself, "Would we be able to face such an experience?" But I am confident that we would. If we only know of the hidden resources that there are within us. We can thank God that He gives us the faith that is like a grain of mustard seed, the kind of faith that can remove mountains. For in all of the trials, God promises that He will give strength to bear the difficulties that come to us. When you have become seriously ill, and have faced yourself for a little while, or have even faced the valley of the shadows of death, you begin to understand that there is a reserve within our faith that makes us strong enough to bear it. I believe very strongly that if we only will draw on the hidden resources which God has placed within us, when we draw upon the gifts that we find in a bountiful Giver, we can live victoriously in the midst of life's battles. For even in the darkest experiences, there is still power left. The story is often told of a man who was rather a frail person otherwise, who was able to lift up one back wheel of his automobile standing in his driveway because he knew that one of his children was caught under it. This is the kind of reserve energy that we find within us if we only muster up the power and the courage and the grace to make use of it.

It is not the failures that make us break down but it is our attitude that we take towards it. The ten spies who spied out the land of Canaan said, "We seemed in the sight of the Canaanites to be like grasshoppers," and then they add, "And so seemed we in our own eyes." This is the confession of failure and defeat. Failure does keep us humble but it shouldn't paralyze us. Failure in life and difficulties in life do keep us in touch with those things which are eternal and which are abiding, and ultimately, this must be the source that gives us strength. For an all wise Creator has placed within man, His image bearer, the extra resources that he needs to face life. There was a little statement made by somebody that we must dwell deep, dwell deep within the wellsprings of our own personality, within our own character. This is the kind of strength that we need to face the generation in which we find ourselves. God help us to use those resources.

OUR THOUGHT FOR TODAY: Life can be exciting when we look upon each period of life as a preparation for the next. When we make spiritual provisions for the winter of life, each phase will help us to view the last mile of the road, not as a tragic close, but as the beginning of a better day.

## Let's Play Chess

Editor: Charles Hess

### SOLUTIONS OF THE NOVEMBER PROBLEMS

#464 (Koslov)

1. R-K7, thr. 2. P-K4ch, PxP; 3. B-K6 mate  
1. —, Q-K4; 2. N-Q4ch, QxN; 3. N-Q6 mate  
K-K5; 3. R-N4 mate

1. —, B-K4; 2. N-Q6ch, BxN; 3. N-Q4 mate

#465 (Haring)

1. N-Q8, thr. 2. N-QN2 mate

#466 (Kubbel)

1. N-Q4 waiter.

1. —, K-B6; 2. Q-K3ch, K-B5; 3. N-N6ch, K-N5; 4. N-B6 mate  
K-N7; 3. Q-N8ch, etc.

1. —, P-QN5; 2. Q-K2ch, K-B6; 3. NxPch, K-N6; 4. N-B5 mate

1. —, P-KN4; 2. Q-B2ch, K-K6; 3. N-KB5ch, K-KB6; 4. N-K5 mate.

#467 (Lamba)

1. R-KB5, thr. 2. RxP mate. 1. B-QB4?, P-KB6. 1. B-Q6?, R-QN2.

### DUTCH

#464 1. Te7, dr. 2. e4 sch, de; 3. Le6 mat.

1. — De5; 2. Sd4 sch, Dd4; 3. Sd6 mat (2. —, Ke5; 3. Tg4 mat).

1. —, Le5; 2. Sd6 sch, Ld6; 3. Sd4 mat.

#465 1. Sd3, dr. 2. Sb2 mat.

#466 1Sd4 tempo.

1. —, Kc3; 2. De3 sch, Kc4; 3. Sb6 sch, Kb4; 4. Sc6 mat

Kb2; 3. Db3 sch.

1. —, b4; 2. De2 sch, Kc3; 3. Sb5: sch, Kb3; 4. Sc5 mat.

1. —, g5; 2. Dc2 sch, Kc3; 3. Se5 sch, Kf3; 4. Se5 mat.

#467 1. Tf5, dr. 2. Tf4: mat. 1. Lb4?, f3. 1. Ld6?, Tb7.

### NOVEMBER LADDER

	Sub- total	Previous total	TOTAL
464 465 466 467 Max.	3 2 4 2 11		
A. Bruinsma (II), Chatham, Ont.	3 2 — 0 5	86	91
A. W. VanderBorn, Edmonton, Alta.	3 2 — 0 5	61	66
H. R. Los (I), Windsor, Ont.	0 1 0 0 1	38	39
W. Triemstra (I), Ottawa, Ont.	0 2 1 0 3	28	31
J. VanderWekken, Clive, Alta.	— 1 — 1 2	29	31
B. Kobes (III), London, Ont.	3 2 4 2 11	11	22
A. Renema (III), Duncan, B.C.	— 2 — 0 2	11	13
J. H. G. VanderGeest, St. Thomas, Ont.	0 0 1 0 1	1	1

### REMARKS

First of all our congratulations go to climber Bruinsma who reached the top for the THIRD time! I am sure that the editor of our paper will contact you as soon as possible after the publication of this ladder. Moreover, we extend a warm welcome to Mr. VanderGeest who joined our ranks for the second time. Although small our contest is (apparently) still very much alive. The November score was rather low: 30 points out of available 88. I am very happy that all of our men enjoy the monthly program. Let us go on again: chess means worthwhile entertainment.



## WIE VAN U IS DE MEESTE?

Het Gallup Institute, de bekende instelling die onderzoeken verricht naar de publieke opinie, tracht ieder jaar te weten te komen, wie het meest gewaardeerd, het meest bewonderd wordt. Hierbij gaat het niet alleen om personen in Amerika zelf, maar over geheel de wereld.

President Nixon was opnieuw nummer één en die eerste plaats heeft hij nu al drie jaar achter elkaar bezet. De bekende evangelist Billy Graham was nummer twee, hetwelk hij verleden jaar eveneens was. De eerste minister van de staat Israël was bovenaan de lijst van de vrouwen, gevolgd door Mevrouw Nixon, die voor het tweede jaar de tweede plaats innam.

De volledige lijst was als volgt: Mannen: President Nixon, Mr. Graham, Senator Edward Kennedy, de vroegere president Lyndon Johnson, Senator Hubert Humphrey, Vice President Spiro Agnew, Mr. Ralph Nader, Paus Paul, de comediant Bob Hope en Alabama's gouverneur George Wallace.

Voor de vrouwen zag de lijst er als volgt uit: Mrs. Meir, Mrs. Nixon, Mrs. Joseph P. Kennedy, Premier Indira Gandhi van India, Mrs. Eisenhower, Mrs. Jacqueline Onassis, Mrs. Lady Bird Johnson, de vrouw van de Attorney General Mrs. John Mitchell, Senator Margaret C. Smith, en Mrs. Shirley Chisholm.

Wij mogen daar misschien glimlachend aan voorbij gaan en die glimlach wordt voornamelijk veroorzaakt door het feit, dat wij toch nu niet en nooit, bij de tien meest bewonderde mensen van de wereld zullen behoren. Maar stel nu eens, dat die mogelijkheid wel bestond. Dat U om welke oorzaak ook, een kans maakte om bij die tien top figuren gerekend te worden, of dat U candidaat zou worden voor "the man of the year" zoals het weekblad TIME die ieder jaar uitkiest. Of, als U een trapje lager wilt, stel U voor, dat zij een van onze lezeressen zouden uitkiezen voor de beste moeder van Canada.

Wij gaan er aan voorbij, omdat wij toch wel weten, dat wij nimmer die kans maken. Stel U dan voor, dat U het droomde, dat U op deze wijze uitgekoken zou worden en dat de kranten uw naam zouden noemen als de meest populaire figuur. Op z'n minst zou dit een prettige droom zijn.

Hieruit blijkt wel, dat wij in de grond van de zaak meer zelfingenomen zijn dan aan de buitenkant blijkt. Dat zeggen wij niet en nog minder willen wij dat een ander dat van ons zegt.

Als wij daar even over doordenken, dan kunnen wij een klein beetje begrijpen, dat de discipelen van de Heiland het met elkaar aan de stok kregen over wie de meeste zou zijn. Dat keuren wij wel af en dat vinden wij misschien wel kinderachtig van die grote kerels. Maar denkt U het zich maar even in: zij waren voortdurend in de nabijheid van Jezus, van Wien zij verwachtten, dat Hij het koninkrijk aan Israël zou hergeven. Wat zij ook te kibbelen hadden, hun gekibbel had tot achtergrond, dat zij iets geweldigs van Jezus verwachtten. Het Koninkrijk stond op aanbreken met Jezus als Koning. Dat heeft hun gedachten doorlopend bezig gehouden. En dan is hun vraag niet goed te keuren, maar wel te begrijpen: wie komt er bovenaan de lijst?

Maar dan blijkt dat Jezus zelf ook zo'n lijst heeft van mensen, die topfiguren kunnen worden genoemd. Natuurlijk van mensen, die in Zijn tijd leefden. En wie staat er aan de top? Johannes de Doper. "Onder hen die uit vrouwen geboren zijn, is er niemand opgestaan groter dan Johannes de Doper . . ." Daar is blijkbaar bij Jezus niet de minste twijfel. Johannes de Doper wint. Er is niemand groter. Maar dan komt het geheim. Want, weet U, zegt Jezus, "de kleinste in het Koninkrijk der hemelen is groter dan hij." (Matt. 11:11,12).

In de hemel geldt een andere maatstaf, wordt een andere rekenkunde gevold, die spot met alle Gallup onderzoeken. Omdat wij aanzien wat voor ogen is, maar God ziet het HART aan.

D.F.

## Beelden van en uit

## NEDERLAND



## LEGE PLAATSEN

Godfried Bomans is dood en Mr. Joseph Maria Laurens Theo Cals is dood. Geen van de twee bereikte de 60-jarige leeftijd. Bomans, de fijngevoelige schrijver, Rooms-Katholiek van huis uit, zich afzettend tegen de hiërarchie, de praal van Rome en de curie. Hij werkte niet voor de Katholieke Omroep, maar voor de N.C.R.V. Zijn tv-reportages, samen met Bruin Noordam, over de Nederlandse kolonisten in Amerika, zijn reis door Israël, zijn beroemd gesprek met zijn broer en zuster, beiden kloosterlingen, droegen dat geheel enig kenmerk, de eigen signatuur van Godfried Bomans. Bij zijn tocht door Palestina boeide niet Jeruzalem met zijn al of niet echte overgebleven heilige plaatsen, vol van legenden en commercie, hem het meest, maar Galilea, waar Jezus wandelde met zijn jongeren en zijn voetstappen nog als 't ware te volgen zijn. Daar stond Bomans in de ruïnes van Kapernaums synagoge en brok het visioen van Markus 2 voor zijn ogen voorbij. "Hier hebben ze het dak opengebroken en hier lag de verlamde en toen zei Jezus: 'Zoon, uw zonden zijn u vergeven.'" Wie dat Bomans hoorde zeggen, terwijl hij daar met gebogen hoofd stond, zal het nooit meer vergeten. Bomans kreeg een Roomse begrafenis — voor wie dat meermalen gadesloeg een kil en koud ritueel — maar hij behoorde aan heel Nederland. Vele boeken heeft hij geschreven. Voor mij blijft "Wandelingen door Rome" het mooiste, omdat men hem daarin in het best herkennen kan. Zijn plaats is ledig en kan niet door een ander ingenomen worden.

Mr. Cals is vele jaren minister van Onderwijs geweest, vader van de Mammoeth-wet, die een totale reorganisatie van ons onderwijsstelsel inhield, was minister-president en droeg de ere-titel van minister van Staat. Een onderscheiding die hem reeds op 53-jarige leeftijd werd verleend. Oud-minis-

ter, oud-president van de Hoge Raad, Mr. J. Donner kreeg eerst deze dagen, na zijn tachtigste verjaardag, dit eerbewijs.

Cals' kwaliteiten als parlementariër en bewindsman zijn uitbundig geroemd. De heer A. B. Roosen, oud-Kamerlid en voormalig voorzitter van de N.C.R.V. geeft een kleur-echt portret van hem. In de nacht van Schmelzer werd in 1967 aan zijn minister-presidentschap door toedoen vooral van zijn eigen partij en daarmee aan zijn politieke loopbaan een einde gemaakt. Als Nederlands Commissaris bij de wereldtentoonstelling van Tokio vervulde hij zijn laatste openbare functie. Zijn Kabinet rustte op de samenwerking van de Christelijke partijen met de socialisten. De val er van zette kwaad bloed bij de P.v.d.A., die bij de laatste verkiezingen vooraf lieten weten niet met de Katholieke Volkspartij in een ministerie te willen samenwerken. Die beslissing viel door de aanneming van een resolutie van Nieuw-Links (de radicalen onder de socialisten met Hans Lammers als aanvoerder). De heer Lammers is intussen wethouder van Amsterdam geworden en zie hoe spoedig je de oude plunje aan de kant kunt doen. Hij is nu voor een overweg van de mogelijkheid om toch weer met de K.V.P. in zee te gaan. Want de K.V.P. heeft een nieuwe voorzitter gekregen, een doorbraakman van Hervormde huize, die tot het Katholicisme is bekeerd en nu met eigen ideeën komt over een progressieve volkspartij links van het midden en die dan weer moet aanpappen met de Partij van de Arbeid. Tevens wil de heer De Zeeuw deconfessionalisering en dus een nieuwe doorbraakpartij doen starten. Het spreekt vanzelf, dat deze denkbeelden bij de Anti-revolutionairen en Christelijk-Historischen nogal bezwaren ontmoeten. Sommigen vrezen zelfs een afbreken van het regeringsakkoord, waarop het Kabinet-Biesheuvel steunt en profeteren een spoedige crisis.

De contact-raad van de drie Christelijke partijen komt in februari bijeen en zal waarschijnlijk de marsroute moeten vaststellen. Aan de linkerkant heeft het optreden van dr. Sisco Mansholt, momenteel nog vice-president van de Europese commissie (E.E.G.) maar in de komende zomer naar ons land terugkerend, nogal deining verwekt. Hij wil evenals D'66 een grote progressieve partij met een socialistische inslag maar geen socialistisch etiket. Men is in de kring van de P.v.d.A. niet erg gelukkig met het come-back van deze zeer zeker gezaghebbende, maar tevens autoritaire figuur.

Onrust in het politieke vlak, niet minder in de ondernemingswereld. De totstandkoming van nieuwe collectieve arbeidscontracten gaat meestal vrij stroef. Waar overeenstemming werd bereikt is van loonmatiging weinig sprake. De onderhandelingen bij Groot-Metaal (scheepswerven, machine- en constructiebedrijven) leidde tot tweedracht tussen de werknemersbonden. De christelijke en Katholieke industriële vakverenigingen gingen akkoord met de aangeboden verbeteringen, de socialistische niet. Deze laatste organisatie dreigt nu met stakings-acties.

In andere bedrijfstakken kwamen wel nieuwe overeenkomsten tot stand, o.a. in de textiel en de agrarische sector. Of de moderne vakbeweging veel succes zal behalen door de knuppel in het hoenderhok te gooien staat nog te bezien. De werkloosheid stijgt snel, de investeringen lopen terug en de waarschuwingen van deskundigen als prof. Zijlstra, president van de Ned. Bank en prof. Brouwers, secretaris-generaal van het ministerie van Economische Zaken worden steeds klemmender. Voor de Noordelijke provincies stelde de Regering een extra 200 miljoen gulden voor extra werken beschik-

baar. En zelfs dit bedrag biedt behoeven. Zowel het silhouet van slechts soulaas voor een paar duizend man. En er zijn momenteel in Nederland reeds meer dan 100.000 werklozen. In Friesland had men de minister van Onderwijs, mr. C. van Veen, op bezoek. Veel toezeggingen deed de bewindsman niet. De hoop op een spoedige universitaire instelling in Leeuwarden ziet zuster Anna nog niet komen.

Groningen is opgeschrikt door het bericht, dat de bodem tengevolge van gaswinning gaat dalen. Een van de gevolgen: nog hoger zeedijken.

Rotterdam ziet naar alle waarschijnlijkheid de misschien niet monumentale, maar toch wel vermaarde Koninginne-kerk door sloop verliezen. Dat op haar grond een bejaardenflat komt is een schrale troost. In Leeuwarden doet men zijn best nog om de R.K. Bonifacius-kerk voor afbraak te

Aan dr. Schelhaas — emeritus-predikant van de Geref Kerk te Amsterdam-Noord — is vergunning verleend als privaatscholar aan de theologische faculteit van de Vrije Universiteit op te treden. Aan dr. Arntzen, voormalig Geref. predikant te 's Gravendeel en nu predikant bij de Vrijgemaakte Geref. Kerk (buiten verband) te Breukelen is deze positie geweigerd. Volgens curatoren en directoren was hij in zijn kritiek te ver gegaan.

En dat aan de Vrije, waar dr. Kuyper aan prof. Hoedemaker, die niet met de Doleantie meeging, de volle vrijheid bood om zijn standpunt als hoogleraar aan de V.U. te handhaven en te doceren. Maar ja — er is geen Kuyper meer! On.

## RAPPORT UIT OTTAWA

door NORMAN CAMPBELL,  
Parliamentary Press Gallery.

## Een Revolutionair voorstel om een einde te maken aan armoede

(Canadian Scene) — Het unanimie rapport van de Staatscommissie inzake armoede, waarin om een gegarandeerd inkomen wordt gevraagd, betekent dat dit onderwerp een van de voornaamste punten van de komende verkiezing zal worden.

De snelle verwerping van dit voorstel door de Regering Trudeau en de schijnbaar eerdere instemming van de Progressieve Conservatieven wijzen er op, dat dit een zaak zou kunnen worden, die door de twee voornaamste partijen samen ter beslissing zou kunnen worden voorgedragen.

De jaarvergadering van de Progressieve Conservative Party, die deze maand in Ottawa werd gehouden, is een goede gelegenheid om van de situatie gebruik te maken en men verwacht dan ook dat het Guaranteed Annual Income Plan (GAIP), zij het wellicht in meer gematigde vorm, als een van de doelen van de partij zal worden voorgelegd. Ook de New Democrats zullen het voorstel steunen, hoewel zij het met bepaalde onderdelen niet helemaal eens zijn.

Voor de Liberale Partij zijn er moeilijkheden in het vooruitzicht, zo lang de regering zich niet aan de zijde van Z.E. John Munro blijft scharen, die verklaard heeft dat GAIP te duur is.

De Ottawa Citizen, een onafhankelijk liberaal dagblad, heeft de mogelijke verdeeldheid reeds geïllustreerd. Op de voorpagina geeft het met grote letters aan: "GAIP too costly", says Munro, terwijl het hoofdartikel dezelfde dag als opschrift had "Unjust Society: Blueprint for Poverty Action" (Onrechtvaardige maatschappij: gedetailleerd plan voor armoede actie). Ditzelfde hoofdartikel eindigde met de conclusie, dat "als de regering niet bereid is maatregelen te nemen in overeenstemming met de aanbevelingen van de staatscommissie, er twee andere partijen klaar staan om over te nemen en ze aan het Canadese publiek te verkopen".

De Ottawa Journal, die zich door dik en dun aan de zijde der Progressieve Conservatieven schaaft, adviseerde deze partij onomwonden dit rapport niet te overhaast te accepteren, en noemt het "een revolutionair document . . . een recept voor een Utopia, dat zelfs Senator Croll (de voorzitter van de commissie) wel moet zien als een plan dat zo min in Canada als in enig ander land onmogelijk verwezenlijkt kan worden. Fatale fouten in het rapport zijn bijvoorbeeld een te gemakkelijk negeren van de bestaande werkelijkheid, zowel constitutioneel als financieel.

Het is misschien wel goed om op dit moment terug te gaan naar een Witboek omtrent dit onderwerp

van de Trudeau Regering. Dit is een jaar geleden verschenen. Er wordt in dit Witboek gezegd, dat een langdurige en diepgaande studie was gemaakt inzake de mogelijkheid om de bestaande programma's voor een verzekerd minimum inkomen door één groot, alles omvattend programma te vervangen. Men was tot de conclusie gekomen, dat op dit moment een herziening van de bestaande voorzieningen beter was dan een opheffing van diep programma's en een introductie van een Guaranteed Income Plan. Deze conclusie wordt door de Staatscommissie verworpen.

De gedragslijn van de Regering is het gebruik maken van vier instrumenten voor een verzekerd inkomen beleid, n.l.: een gegarandeerd inkomen, algemene programma's, sociale verzekering en sociale bijstand. Het gegarandeerd inkomen zou slechts dienen om directe armoede te verlichten, maar zou niet algemeen worden toegepast.

De regering is de mening toegedaan, dat armoede meer is dan een gebrek aan inkomen. Het kan betekenen een gebrek aan kansen op een goede gezondheid, goed onderwijs, een interessante werkkring en goede ontspanning. Het kan een deprimerend milieu, een gevoel van mislukking en een gevoel van vervreemding van de maatschappij betekenen. De "verzekerd inkomen" programma's zijn slechts gericht op de "gebrek aan inkomen" zijde van de armoede, aldus de regering.

Men is het niet eens over de kosten die aan het GAIP plan verbonden zijn. Volgens de staatscommissie bedragen die ongeveer een miljoen dollar per jaar, of wellicht iets minder. De Regering schat de kosten echter op 1½ tot 2 miljoen dollar.

Het lijkt geen twijfel of de omstandigheden voor een GAIP waren twee of drie jaar geleden veel beter dan thans. De werkloosheids-situatie is onrustbarend, de handel met de Verenigde Staten ondervindt moeilijkheden, Engeland's toetreding tot de Europese Common Market — allemaal factoren die er toe leiden dat Canada naar nieuwe afzetgebieden moet zoeken — en dit leidt er tevens toe dat men zich af begint te vragen of de kosten van GAIP, die uiteraard uit de belastingen moeten worden gefinancierd, niet een belemmering zouden vormen voor Canada's export mogelijkheden.

Men hoeft er niet op te rekenen dat er voor de eerstvolgende verkiezing besluiten genomen zullen worden. Zelfs als de kiezers voor GAIP zouden uitspreken in het uithangen van hun stem, dan nog duurt het jaren voor een dergelijk plan ten volle in werking zou kunnen treden.

— KOOPT BIJ ONZE ADVERTEERDERS —



SAINT-LOUIS GATE, QUEBEC CITY

De stad Quebec, reeds meer dan 3½ eeuw oud, is onlosmakelijk verbonden met het aller-eerste begin van de geschiedenis van Canada en houdt nog steeds vast aan de Franse levenswijze, waardoor ze een der grote toeristenattracties van de wereld is geworden. Quebec bestaat eigenlijk uit twee steden, onder één samengebracht — het oude gedeelte op een hoge, door muren omringde rots en het nieuwere, dat buiten de versterkingen in het gebied daar omheen is gebouwd. De beste manier om de oude stad te bezichtigen is te voet. Onderweg, in Lowertown, verdient de Saint-Louis Gate, die gedurende de negentiende eeuw door het tegenwoordige bouwwerk werd vervangen, speciale aandacht. Gedurende het beleg van de stad door Sir William Phips in 1690, is dit de toegang geweest, waardoor het Regiment de Carignan Count de Frontenac, een der grootste en meest kleurrijke figuren onder de gouverneurs van New France, heeft kunnen bevrijden. Phips, een rijke exporteur uit Massachusetts, was aan het hoofd van een expeditievloot naar Acadia (Nova Scotia) gekomen en had daar Port Royal ingenomen maar zijn pogingen om ook Quebec te veroveren waren mislukt. Er zijn geleide toeren beschikbaar en zowel per bus, per taxi, als in uw, door een gids-chauffeur bestuurde, eigen auto kunt u deze historische hoofdstad van Quebec bezichtigen. Geeft u aan een meer romantische wijze van vervoer de voorkeur, dan is een rijtuig met paard en koelsier wel een zeer speciale manier om in de sfeer van de oude gebouwen te worden binnengeleid.

(Photo beschikbaar gesteld door Province of Quebec Film Bureau.)



# VAN DOMINEES EN GEMEENTEN

(15)

## Voortgaande opbouw en ontwikkeling

door JOHN DE HAAS

Eindelijk, in 1864 kreeg de Kerk van Kampen weer een dominee in de persoon van Ds. W. H. Gispén, waardoor de taak der docenten werd verlicht. En in 1866 werd benoemd wat wij nu een lector noemen, voor het onderwijs in de Nederlandse taal, de geschiedenis, de moderne talen, etc. Want vergeten we niet, dat de gymnasiale opleiding ook aan de docenten was opgedragen.

In 1872 werd weder uitbreiding gegeven aan het docentencorps door de benoeming van een nieuwe docent, in Ds. Adriaan Steketee, predikant te Zaamslag. Deze was een zeer begaafd man; het onderwijs in de literaire vakken, oude talen etc. werd hem opgedragen. Het was echter te betreuren, dat hij zulk een schuchtere figuur was, te weinig schoolmeester. Daardoor kwam zijn onderwijs niet tot haar recht.

Een professor oefent zijn invloed uit op de studenten op tweeërlei wijze: door zijn colleges en door zijn persoonlijke omgang met hen. Nu lag Steketee's kracht in dit laatste, doch dit was volgens velen,

ook onder de leidinggevende figuren in de Chr. Geref. Kerk niet voldoende. En er kwamen klachten over hem, men was niet tevreden over zijn onderwijs. Deze klachten kwamen nu op de Synode van 1882. In een geheime zitting, die toen werd gehouden, werden de beschuldigingen tegen hem als volgt geformuleerd: onbekwaam tot het opvoeden, en ongeschikt om docent te zijn. Doch op grond van deze beschuldigingen weigerde Steketee ontslag te vragen. De meerderheid van de Synode wilde hem echter kwijt en zo werd hij gedwongen om gezondheidsredenen eervol ontslag aan te vragen. Het werd prachtig geformuleerd: "In aanmerking nemende, dat zijn fysieke krachten ontoereikend zijn om te kunnen voldoen aan de veelzijdige en veelomvattende eischen, aan een nauwgezette vervulling van de betrekking van Docent aan de Theol. School verbonden". Doch in feite was het een verkapt afzetting en zelfs de weergave in de Acta was scheef en onwaar. "De Synode heeft meer betracht hetgeen zij nuttig oordeelde, dan gehandeld naar de eis der christelijke naastenliefde. In een wereld van haat en nijd zou men toch verwachten, dat het zwakke in de Kerk van Christus veilig is. "Moet zij niet zijn een moeder ook voor het tere kind?"

De leden der Synode werd algehele geheimhouding opgelegd en de zaak ging de doofpot in. Steketee heeft nog dertig jaren geleefd en heeft al die tijd de wonde, door de Synode geslagen, moeten meedragen. Doch hij heeft er nooit over willen spreken, ook niet met zijn naaste familie. Zijn leven is het leven van een kluisenaar geworden. Hij schreef veel, en peinsde veel, altijd had hij pen en papier bij zich, doch nooit kwamen zijn

familie en vrienden te weten, wat hij schreef. En als hij moede was van het schrijven en denken, dan schilderde hij en niet onverdienstelijk. Tot hij op het laatst van zijn leven geheel blind is geworden, en hij niet meer schrijven noch schilderen kon. Eenzaam en eenzaam is zijn leven geweest, maar in nauwe en tedere omgang met God, die Zijn moegestreden kind 18 jan. 1913 thuis heeft gehaald.

Dat jaar 1882 is een donkere bladzijde geweest in de geschiedenis der Chr. Geref. Kerk. We zien daarin, dat een Kerk, die trouw wil zijn aan Gods Woord en de Gereformeerde belijdenis, ook in haar handelingen het beeld moet vertonen van wat haar Heer en Heiland ons allen heeft geleerd. De apostel Paulus noemt in Galaten 5 als vruchten des Geestes: liefde, blijdschap, vrede, lankmoedigheid, vriendelijkheid, goedheid, trouw, zachtmoedigheid, zelfbeheersing. Deze vruchten zijn niet, in elk geval niet voldoende gebleken in deze zaak. We kunnen nu wel zeggen: "Het was niet de eerste keer, en het was ook niet de laatste keer, dat een dergelijk ding is geschied". Steeds komen we gevallen tegen, dat synodes of classes of kerkeraden dingen doen, die niet de vrucht des Geestes zijn. En we moeten dan maar bedenken, dat die dominees en professoren en ouderlingen ook mensen zijn van gelijke beweging als wij allen, met even zondige harten en zondige begeerten en een zondige wil.

En laten we maar veel bidden, dat al diegenen, die ons in de Kerk regeren wijsheid en genade van de Here mogen ontvangen, om zich in alles wat ze doen en zeggen en besluiten, alleen te laten leiden door Zijn Woord en wil.

Maar laten we ook de moed hebben, om het hardop te zeggen, als we zonden en gebreken en verkeerde besluiten signaleren bij kerkeraden, classes of synodes. Als kerkerleden zijn we geen onmondige kinderen, doch hebben de plicht onze ogen en oren open te hebben, en met inachtneming van bovengenoemde Apostolische vermaning ons protest op de juiste plaats neer te leggen. Om 's Heren wil. En om der broederen wil.

## WIJ LAZEN VOOR U

Arthur Richter,

PROCES TEGEN GOD,

T. Wever, Franeker.

Dit boekje werd oorspronkelijk in het Duits uitgegeven. De Nederlandse vertaling is van A. Herstel. Het is de vertelling van de lijdensgeschiedenis. Richter vond door deze centrale geschiedenis onbevengene te vertellen dat jonge mensen weldra "verstonen met het hart, dat het hier niet om saale dogmatische verklaringen gaat, maar om het handelen Gods met ons, en dat zij zelf bedoeld waren." (blz. 8). Het is in verband met deze juiste opmerking dat ik me afvraag of de titel "Proces tegen God" helemaal juist is. De lijdensgeschiedenis is vooral God's proces tegen de mens. Misschien is Richter een beetje afgeleid door de uitdrukking van Sayers: "Een schrikkelijk drama waarin God het offer en de heid is". Maar het resultaat is goed en allen die de Nederlandse taal machtig zijn kunnen dit boekje met zegen lezen. In het Duits heet het: *Proces Gegen Gott*.

Om U een indruk te geven van de wijze waarop hier de lijdensgeschiedenis verteld wordt besluiten we met een meer uitvoerig citaat. Dit laat ook zien, hoe de auteur de moeilijkheid van de harmonisatie van de verschillende Evangelie-berichten heeft opgelost. Hij heeft dit m.i. verantwoord gedaan, zonder de schaar te gebruiken.

Aan het einde van het eerste verhoor van Jezus voor Annas, schrijft Richter:

"Op dat ogenblik gebeurde er iets, wat slechts twee mensen begrepen hebben. Het verhoor voor Annas was zonder resultaat afgebroken. Jezus werd door twee soldaten dwars door de hof gevoerd en naar de zittingszaal van het sanhedrin gebracht. Hij hoorde de woedende, schreeuwende, overslaande stem, die Hem toch zo vertrouwd was, die drie uur geleden gezegd had: "En al moest

ik met U sterven, ik zal U niet verloochenen!" En nu schreeuwde deze stem over de binnenplaats: "Ik ken die mens niet!"

Jezus bleef staan. Zwijgend keken die beiden elkaar aan, de meester en de discipel. Geen woord werd er gesproken, alleen die zwijgende blikken. Toen sleurden de soldaten de geboelde verder. In Petrus is op dat moment iets stuk gegaan, zijn oude heftigheid heeft hier haar einde gevonden. Buiten gekomen, wierp hij zich op de grond, verborg zijn gezicht van schaamte en weende bitter. Wat een geluk voor hem dat hij zo huielen kon.

De behandeling van de rechtszaak voor het grote sanhedrin

Op de veertiende dag van de maand Nisan, 's morgens om vier uur, begon het eigenlijke proces tegen Jezus van Nazareth. "Per expresse" had men midden in de

nacht het hele sanhedrin bijeengeroepen. De oude heren werden met de meeste spoed opgetrommeld, en zij kwamen allen.

Een oude beschrijving verhaalt van een grote en ronde zaal, rood gestoffeerd. Tegen de wanden stonden de plechtige zetels van de raadsleden. De heren droegen hun witte toga's. Op een verhoogde zetel troonde de hogepriester, ook hij in een wit gewaad. In het midden van het vertrek was een klein platform, daarop stond de verdachte. Hij werd van beide kanten door vealarmige, hoge luchters beschenen opdat de rechters iedere beweging van zijn gezicht konden waarnemen. Zo' was het wettelijk voorschrift. En zo stond Jezus, volkomen beheerst, kaarsrecht en zijgend voor hen." (blz. 58, 59).

Hartelijk aanbevoien.

R. Kooistra.

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# IN ZIJN ARM DE LAMMEREN

(24)

Dan besluit ze haar verhaal met de woorden:

Ielik mens ei kwaed daen, net as die stou- te man. Mae amme der noe euswaer ergen spiet van aen, en den Iere om vergeving vraegen, dan wast 'N aal oanze zonden wig. En dan maggen me toch bie Z'n in den emel kommen. Daerom mô-je mae vee bidden en an den Iere vraegen of a-je Z'n kind mag wezen. Want dan mag jie laeter ok bie Z'n in 'n emel kommen, net as die stoute man.

Dat doet echter de maat overlopen. Een snikt breekt los uit Fransje's zwoegende borst, en wild steekt hij beide armen uit naar zijn moeder. Poete! schreeuwt hij, Poete, bid voe me! Bid voe me!!

Moeder springt van haar stoel. Ze beurt het snikkende kind van achter de tafel vandaan. De tranen rollen nu ook over haar eigen wangen en mengen zich met die van hem. Ze drukt zijn hoofd tegen haar hart en strijkt met haar vrije hand over zijn haar. Zacht wiegt ze hem heen en weer, tot het hartstochtelijk snikken begint te bedaren. Dan veegt ze zijn gezicht droog met haar grijze neusdoek en snuit haar eigen neus. Ze spreekt hem lieve wordejs toe, en tenslotte zegt ze:

Weet je wat? Ik wete wat moais. Bediëmend, à vader en de guust thuis kommen, dan gaen me lekker sukelademelk koken, en dan kriegien me alemaele nog een lekkere smoutebolle. En dan mag jie ok nog een steutje laanger opluven, omda 't ouwe-jaer is vandaage.

Ze zet hem op de vloer en bergt het bijbelse geschiedenisboek weer op zijn plaats op het kabinet.

Even later komen de guust thuis. Moeder vraagt wie er gelezen heeft in de kerke, en wat de tekst van de preek was. Aan Wantje vraagt ze welke psalmversjes er gezongen zijn, en als die er zich slechts twee kan herinneren, moeten Kees en Arjaan de ontbre-

*Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. 'en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."*

Door  
CORNELIUS LAMBREGTSE

kende aanvullen. Wast er vee volk in de kerk? vraagt ze aan Maria.

Dan gaat de deur nogmaals open en er klinken stemmen in het achterhuis. Een ervan herkent Fransje als die van Vader, maar de andere kan hij eerst niet plaatsen, hoewel die een bekende klank heeft. Dan weet hij het opeens — die andere stem is van Verplanke. Deze komt het eerst den uze binnen, gevolgd door Vader. Verplanke was Vader voor geweest, maar had achter het huis op hem gewacht.

Verplanke geeft allen een hand. Hij begint bij Moeder en eindigt bij Fransje. Fransje vertrouwt hem toe dat hij vandaag met de koenkelpot gelopen heeft. Zoa, zegt Verplanke op bewonderende toon: Zoa, jie wor a zo es een groate jongen! En ei-je vee centen op'ehaalen?

Ja, 'n ielen ôop, en Moeder eit er smoutebollen van ebakt.

Verplanke moet lachen om de letterlijke voorstelling die Fransje's woorden oproepen. Zijn ogen gaan schuil achter een hoop lachrimpeltjes, en opeens valt het Fransje op wat een aardige man hij toch eigenlijk is. Dan vraagt Verplanke: Ei-je je koenkelpot nog? Dan mos je coe mien toch ok wê es koenkelen, en Wantje ok. Fransje rent naar het achterhuis om de reeds afgedankte instrumenten te halen en triomfantelijk komt hij er mee terug in den uze. Kees maakt geen aanstalten om de zijne te krijgen, en de twee jongste kinderen zingen nogmaals hun liedje.

Verplanke diept zijn portemonnaie uit zijn zak en geeft elk een gulden. Op zulk een late verrassing had geen van beiden meer gerekend, en Kees zit zich inwendig voor stommerik uit te schelden. Ditmaal mogen ze het geldstuk in hun spaarpot doen.

Moeder heeft ondertussen de melk op de kachel gezet en zegt tegen Maria dat ze de cacao en suiker mengen en oplossen moet.

Het begint heel gezellig in den uze te worden. Vader en Verplanke praten over de

preek die ze vanavond gehoord hebben. Moeder zit aandachtig te luisteren. Het valt Fransje op dat Verplanke veel meer praat dan gewoonlijk. Zijn gezicht heeft zulk een blijde uitdrukking. Ook de andere kinderen moeten onwillekeurig naar hem luisteren.

Vader zegt niet veel. Zo af en toe stelt hij een vraag, die meer bedoeld is om Verplanke aan de gang te houden dan om zijn nieuwsgierigheid uit te drukken. Vaders gezicht staat ook blij, en dat van Moeder eveneens. Hetgeen Verplanke te zeggen heeft, valt bijkbaar bij allen in de smaak.

Het gaat Fransje boven het hoofd dat vooral Verplanke een buitengewone zegen ontvangen heeft in de kerk, en hij is er nog zo vol van dat hij beurtelings lacht en schreit. De tekst van de gelezen preek was: Mijne tijden zijn in Uwe hand. En dat is zo merkwaardig, want van de week is Verplanke daar op een morgen mee wakker geworden. Die woorden waren met kracht in zijn hart gevallen, en dat was hem tot onuitsprekelijke troost geweest, zodat hij toen in tranen is weggesmolten.

Maar daar was heel wat aan voorafgegaan. Al weken, ja zelfs maanden, had hij in de grootste donkerheid en strijd verkeerd om trent zijn staat voor de eeuwigheid. Weliswaar kon hij niet ontkennen dat er wel eens wat geweest was in zijn leven, en dat de Here wel eens bemoeienissen met hem gemaakt had, maar met al zijn ervaringen op geestelijk gebied had hij niettemin duidelijk gezien dat die geen grond waren voor de eeuwigheid, en dat hij daarmee God niet kon ontmoeten.

O, wat was dat bang geweest. Met niemand kon hij daar over praten. Thuis niet, omdat zijn vrouw en gezin niet tot zijn kerk behoren, en zijn godsdienst niet begrijpen, en er ook niets van moeten hebben, en tegen Marien niet, omdat hij dacht dat die zo iets naars nooit had meegemaakt, en hem dus evenmin zou begrijpen of tot steun zou kunnen zijn. Hij is toen maar eenzaam zijn weg gegaan, zonder enig licht, en heeft dag en nacht tot God gekermd. Toen is er toch verandering gekomen want God heeft hem van stukje tot beetje ingeleid in het borgtochtelijk lijden van de Here Jezus. En hij heeft mogen leren zien dat dit alleen maar de grond van onze zaligheid kan zijn. En al is het nu zo dat hij niet de vrijmoedigheid heeft te zeggen dat die dierbare Here Jezus nu ook zijn Zaligmaker is — want och, dat is zulk een grote zaak — toch gaat zijn hart en ziel gedurig naar Hem uit, en dan moet hij zeg-

gen: Och, liefste Here Jezus, zie nog eens in genade op mij neer!

En nu zal het wel een eeuwig wonder zijn als hij tot dat getal zal mogen behoren, maar er is evenwel een hoop in zijn hart gelegd die, naar hij vurig bidt en wenst, niet beschaamd zal worden.

Na die tijd heeft de dood hem niet meer zo op de hielen gezeten, en van de week kwamen toen die woorden zo met kracht in zijn ziel. En dan nu dat wonder, dat daar vanavond een preek over gelezen moest worden, een preek die reeds meer dan twee honderd jaar geleden geschreven werd door een trouwe dienaar des Heren, die nu al jaren voor Gods troon juicht.

Vader heeft aandachtig zitten luisteren, en zijn hart wordt innerlijk verkwikt door het levendig relaas van deze medepelgrim op weg naar Sion. Moeder heeft zo nu en dan zacht haar neus gesnoten en een stille traan weggeveegd. Je hoort tegenwoordig zulke taal zo zelden meer, en ofschoon ze Verplanke van harte zijn ervaringen gunt, wenste ze wel dat de Here haar ook eens een stapje verder leidde.

Vader, die wat meer ervaring heeft, stelt Verplanke echter een vraag, ofschoon die niet uit wantrouwen of afgunst voortvloeit, al klinkt die vraag wat hard:

Dus dan maak je je grond toch wee van je leste ervaariengen?

Verplanke's ogen schieten vol tranen, en Vader heeft meteen spijt die vraag gesteld te hebben. De man zegt:

Nië, toch nie. Dien dierbaren Borg za't voe me op motten nemen, en Ie zâ de iënige grond van mien behouwenisse motten worren en wezen. Mae toch bin'k zô bleë en dankbaer da'k dat meugien zien en ervaeren ae. Want â weet ik aal die diengien mie m'n verstand nog zô goed, 't mô toch iëst waer worren vanbinnen in 't arte, ee?

Vader is het daar roerend mee eens, en behalve een intieme atmosfeer heerst nu ook nog de vreugde van de gemeenschap der heiligen in de kamer, al zou ongetwijfeld elk der leden van die gemeenschap om strijd ontkennen aanspraak op die benaming te maken.

(Wordt vervolgd)

*Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.*



# Die jeugd van tegenwoordig!

Ada de Groot zit met haar man en kinderen in de kerk. Het zal nog zo'n tien minuten duren voordat de dienst begint. Ada ziet er niet naar uit, haar hart is die morgen niet erg heilbegerig. Integendeel, ze voelt zich bitter gestemd. Gisteren kreeg ze een brief van haar zuster uit Holland. Het ging over haar oude moeder die ziek was geworden. Er bestond geen onmiddellijk levensgevaar maar ze verlangde er nu toch wel heel erg naar om de dochter die ze al in geen vijftien jaar gezien had, nog eens in haar armen te sluiten.

Als een jong-getrouwd stel waren Ada en Henk indertijd geëmigreerd en het was hen niet voor de wind gegaan. Ze hadden veel met ziekte en werkloosheid getobd, terwijl hun gezinnetje ondertussen snel groeide. En al was ze dan ook al lang lid van een club die charter-flights organiseerde, het was tot nu toe steeds onmogelijk geweest om het geld voor een trip bij elkaar te sparen.

Ada gaat eens verhuizen. Onwillekeurig volgen haar ogen de mensen die de kerk inkomen en zich in de steeds voller wordende banken een plaatsje zoeken. Daar gaat Emmy, een leuk jong ding. Altijd ziet ze er aantrekkelijk uit. Ze is kapster en heeft een goede klandizie. Ze moet wel best verdienen, vorig jaar is ze nota-bene met vakantie naar Holland geweest. "Wat moet het kind daar?" vraagt Ada zich jaloers af, "al haar familie heeft ze hier!"

Even later ontwaart ze Dave. Die heeft blijkbaar ook een beste baan, ze zag hem vorige week achter het stuur van een gloednieuwe car. Kijk, die hupse dochter van de Jong, Karen, heeft alweer een nieuwe jas. Ada voelt zich ontevreden worden. Ze moet maar niet uitrekenen hoeveel winters zij het al met haar verschoten mantel doet. Kleine Henry naast haar zit met z'n beentjes te zwaaien. Zijn schoenen hebben ook een betere tijd gekend en met schrik ziet ze dat de zool loslaat en lustig meeflapt op de maat.

Naast Henry zit Wendy met haar bleke snuitje. De dure medicijnen voor haar asthma helpen niet erg. Ada zucht misnoedig.

De kerkeraad komt binnen en de dominee beklint de preekstoel. Ada probeert haar gedachten bij de dienst te houden maar ze zwerven weg, naar Holland.

Thuisgekomen krijgt Henk niet meer dan een wat gekritiseerd gesnuif ten antwoord als hij nog wat over de preek wil napraten. Hij is verbaasd en ook wat bezerd maar gelaten legt hij er zich bij neer. Zoals hij dat door de jaren heen al vaker gedaan heeft. Hij is veel goedmoediger en meegaander dan zijn soms wat al te temperamentvolle vrouw.

De volgende avond is er jeugdvereniging in de basement van de kerk. 't Is er een levendige bedoening. De jongens verzamelen zich buiten eerst nog even om de nieuwe car van Dave, waarvan de voor- en nadelen uitvoerig uitgemeten worden. De meisjes maken koffie en draaien nog wat bij de spiegels om.

Toch komt het zover dat Bill, de voorzitter, de vergadering kan openen.

Het onderwerp van die avond ligt hen wel. 't Gaat over de barmhartige Samaritaan en de voornameste vraag is: wie is mijn naaste? Wat kan, wat moet ik voor hem doen? De beleving, de

praktische kant van het geloof vinden ze, als echte kinderen van hun tijd, van oneindig meer belang dan het belijden van abstracte dogma's. Ze komen tot de conclusie dat er ontelbare naasten gewond aan de kant van hun levensweg liggen. India, Pakistan, Vietnam, de vervolgingen achter het IJzeren Gordijn, alcoholisme, verslaving aan drugs, alles passeert de revue.

Dan, als een ander kenmerk van hun eigentijdse opvattingen, komt al gauw de suggestie: Let's do something! Ja, maar wat? En voor wie? Even dreigt daar een eendeloze en verwarde discussie over te ontstaan. Bill hanteert de hamer en in de betrekkelijke stilte die valt komt Emmy ineens: "I think I have it."

Ze kijken haar verwachtend aan. Sommige jongens met duidelijke waardering, want Emmy mag gezien worden. Opeens is ze wat verlegen en weet niet goed hoe ze beginnen moet, maar als Bill, voor wie zij op haar beurt grote waardering heeft, haar aanmoedigt, duurt het niet lang of ze heeft duidelijk gemaakt dat, als het aan haar ligt, ze dit keer hun verre naasten eens voorbijgaan om in plaats daarvan eens goed te doen aan een naaste waar ze praktisch

over struikelen, die hen vlak voor de voeten ligt.

Ze vertelt wat ze die dag gehoord heeft van haar moeder die even bij Ada de Groot was aangewipt. Hoe dolgraag die haar zieke moeder zou willen bezoeken, maar dat dat financieel absoluut onmogelijk is. "What do you think, couldn't we raise the money?" Nu is het haar beurt om verwachtend de kring rond te zien.

Daar komt de eerste reactie al. "Are you crazy, my mother would like to go to Florida, how about that?" 't Is Clarence die zich zo uitlaat en daarna onverschillig onderuit zakt op z'n stoel. Een enkeling valt hem bij en Emmy voelt haar enthousiasme weg-ebben.

Dan zegt Bill: "Let's be sensible and first see how much we would need. Could she go with a charter-flight?" Emmy knikt. "Allright, then I guess \$250.— would be enough. What do you think, folks?"

Er wordt wat heen en weer gepraat en voor elke volwassene zou het hartverwarmend geweest zijn om de conversatie die steeds geanimeerder en positiever wordt, af te luisteren.

"Over een paar weken is 't weer kippen vangen bij van Til, I guess

a few of us boys could make a fast buck there," suggereert Jack.

"The first five girls that come to me to have their hair done for the annual meeting can pay into the fund instead of paying me," biedt Emmy aan, met schitterende ogen nu.

"What can I do?", jammert Karen.

"I'll tell you," antwoordt Ann, "you sew me a dress, you with your magic fingers and I pay your fee into the fund."

"It's a deal!" en de twee meisjes verdiepen zich onmiddellijk in de vraag wat het zal worden, een mini, midi of een maxi.

Bill laat de storm maar even uitwoeden. Dan wordt hij weer zakelijk. Als het vaststaat dat het merendeel met hart en ziel achter het plan staat wordt er een tijds-limiet gesteld. Er wordt een commissie van drie benoemd om het geld te beheren. Ze beginnen gelijk maar met een intekenlijst op te stellen. Je moet het ijzer smeden als het heet is!

"And folks," bezweert Emmy hen nog, "don't breathe a word about it yet!"

"No, of course not Emmy, don't worry!"

Ze zijn nu allemaal zover dat ze 't een fantastisch plan vinden. Eigenlijk erg opwindend. Ze denken aan de jonge vrouw die wekelijks met hen in de eredienst zit. Ze verknuteren zich over de verrassing die ze haar bereiden zullen. Het is weer eens wat anders dan de nood, hoe erg ook, in een vreemd land. Dit is concreter,

ze kunnen zich wel zo ongeveer voorstellen hoe ze kijken zal als ze haar met de cheque zullen komen verrassen.

In de weken die komen vermindert de animo niet. Sommige meisjes vragen en verkrijgen permissie om er met hun moeders over te praten, zodat tegen de tijd dat ze 't geld bij elkaar hebben er een plaatsje gevonden is voor elk van de vijf de Grootjes. Dus kan Ada ook wat dat betreft met een gerust hart op reis.

Als het zeker is dat het geld er komt, wordt Henk in de arm genomen. Zijn gezicht is op dat moment een studie waard. Eerst kijkt hij of hij 't in Keulen hoort donderen. Dan komt er een brede lach op zijn gezicht die bijna direct vervangen wordt door een blik van afweer.

"Look Bill, we can't accept that from you people!"

"I'd like to know why not," zegt de voorzitter van de jeugdvereniging.

En langzamerhand komt de brede lach weer terug.

"Now you reserve a seat on the first charterflight which still has room available," en daarmee draait Bill zich om stapt fluitend in z'n car en laat Ada's man nog steeds wat verbouwereerd achter.

Henk is die middag niet met z'n hoofd bij 't werk en slaat nog een keer met de hamer op z'n duim omdat er opeens zo'n gek floers voor zijn ogen zit.

Een week later wordt er 's avonds bij de Groot aan de deur

geklopt. Ada doet open en kijkt verbaasd naar het groepje jongelui dat op de stoep staat.

"Hi, may we come in for a minute?"

"Sure, okay," weet Ada niet anders te antwoorden en ze maakt vlug een paar stoelen vrij in de woonkeuken die nog wat rommelig is omdat de kinderen nog maar net naar bed zijn. Onderwijl bedenkt ze: wat zouden ze moeten? Als het maar niet weer om geld begonnen is, die jongelui hebben zo vaak eens wat nodig voor de een of andere bevestiging.

Emmy, Karen en Bill gaan zitten. Ze zijn wat verlegen. Maar dan neemt Bill de leiding.

"How's your mother, Mrs. De Groot?" vraagt hij.

Ada kijkt verbaasd. Wat zou dat zo'n jongeman kunnen schelen?

Dan zegt ze: "I'm afraid she isn't getting any better, but then, what can you expect at her age?"

"How old is she?", Emmy wants to know.

"Seventy-five, and she never was very strong, you see."

Dan komt Karen ook over haar verlegenheid heen.

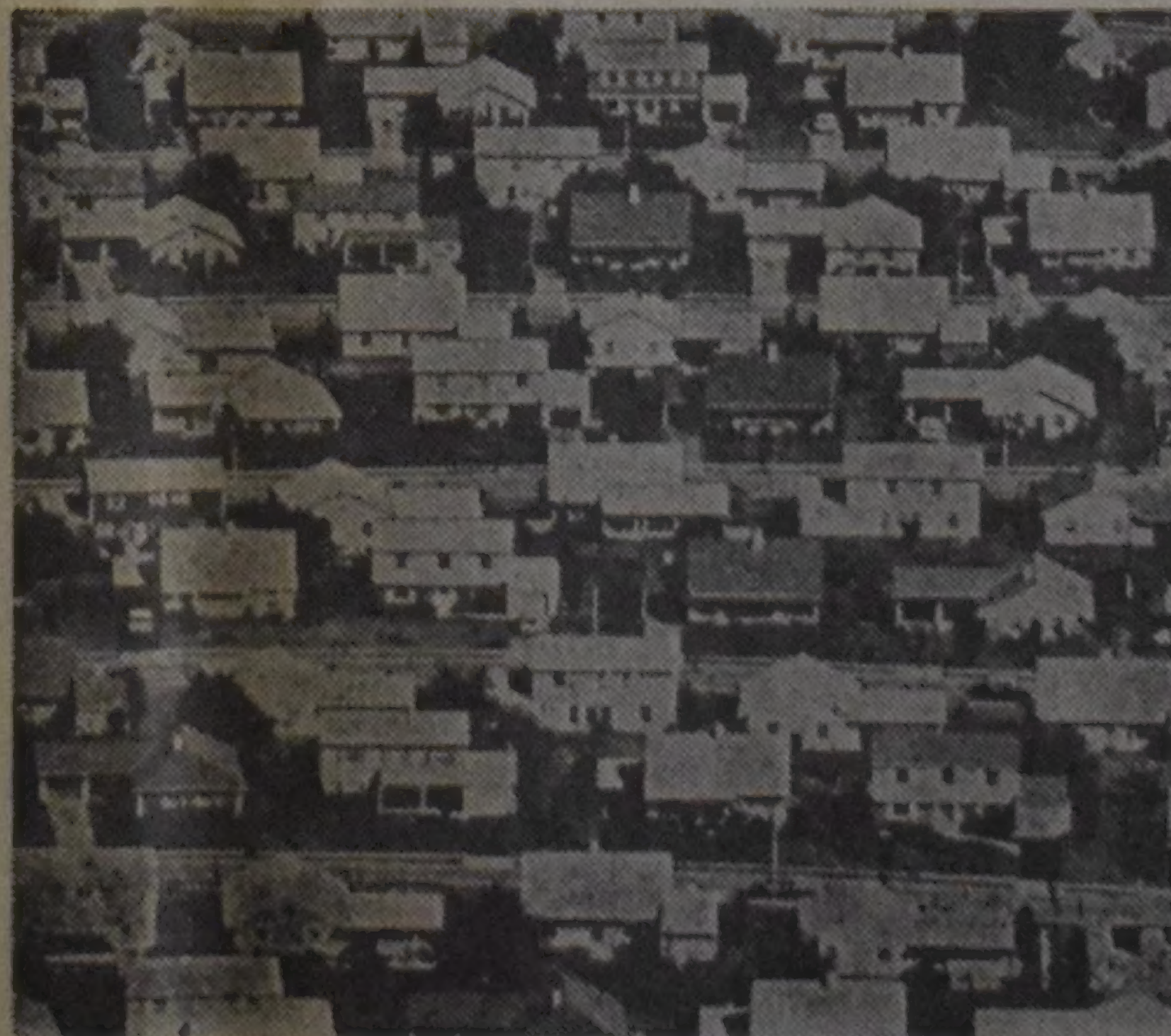
"I'll bet you would love to go home and see her!"

"Yes, I sure would," antwoordt Ada, niet meer wetend wat ze van het verloop van dit gesprek denken moet.

"Well, why don't you?" kan Emmy zich niet langer inhouden. "Here, Mrs. De Groot, from our Y.P.S." en voor Ada weet wat

(Vervolg op blz. 8)

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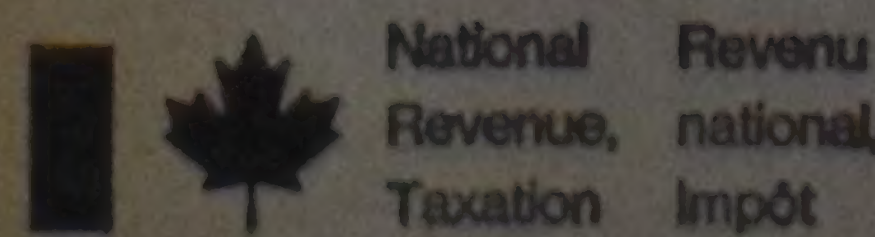
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## DE JEUGD VAN TEGENWOORDIG

(Vervolg van blz. 7)

haar overkomt heeft Emmy haar een cheque in de handen gedrukt. Ze staart er met grote ogen naar.

De jongelui staan op en lopen naar de deur.

"Happy landing!", zegt Bill nog en dan komt Ada bij haar positieven.

"Wait," roept ze, "what does this mean?"

"Oh, Henk will tell you," doet Bill nonchalant, "I just see his car turn into the driveway."

"Oh yes," zegt Karen dan nog, "you'd better contact my mother, she has a place for all your children to stay when you're gone."

Dan schieten ze gedrieën langs Henk heen naar buiten. Voordat Bill de motor aanslaat zien ze door het verlichte keukenraam nog hoe Henk zijn vrouw in de armen neemt. Met één hand boent ze haar ogen, terwijl ze de andere dwaas boven zijn hoofd houdt met een klein blauw papertje als een kostbaar kleinood tussen de vingers geklemd.

"Well, I guess that settles it," zegt Bill lakoniek.

De meisjes antwoorden niet. Op dat ogenblik vertrouwen ze geen van beiden hun stem. Voorzichtig draait Bill op het kleine erfje zijn car om die van Henk heen. De meisjes kunnen niet laten om nog eens door het keukenraam te kijken. De waterlanders hebben het blijkbaar nu toch van Ada gewonnen, want Henk zijn zakdoek komt er nu aan te pas. Wat ze niet kunnen horen is wat Ada met gesmoorde stem aan Henk toevertrouwt: "I don't deserve it, I don't deserve it. Als ze eens wisten hoe jaloers ik soms ben en hoe bitter."

Ze drukt de zakdoek weer tegen haar ogen.

"En dan te bedenken dat zij onderwijl zo voor mij in de weer waren. Ik kan mezelf wel slaan!"

"Doe dat nou maar niet," adviseert Henk, expres luchtig om zijn eigen ontroering de baas te blijven. "Tenslotte, je plaatsje in het vliegtuig is al besproken en als je met blauwe plekken in Holland aankomt verdenken ze mij er nog van dat ik je niet wou laten gaan!"

Die woorden stoppen Ada's tranenvloed op slag. Ze duwt Henk van zich af. "Wat bedoel je, je plaatsje is al besproken?"

Henk vertelt haar hoe de zaken staan en Ada ondergaat de ene emotie na de andere. Over zes weken kan ze weg en voor elk kind is er al een plaatsje. Henk blijft in 't eigen huis, maar gaat bij Emmy's moeder warm eten.

Ze zou nu van alles tegelijk willen doen. Een rondedansje maken, nog eens een deuntje huilen, koffers pakken, aan een jurkje voor Wendy beginnen want 't kind kan met wat ze heeft niet naar een ander en haarzelf zou ze door elkaar willen schudden omdat ze haar jonge mede-christenen zo verkeerd beoordeeld heeft. Ze bekijkt de cheque nog eens. "Zal ik je eens wat vertellen," zegt ze dan. "Ik kan er ook nog een paar schoentjes voor Henry van kopen, dan hoeft dat kind zich ook nergens voor te schamen als hij bij de Jong is."

"Dat zou hij toch niet doen," denkt Henk, maar hij zegt het niet.

Ada neemt een luchtpostvelletje uit een keukenla en begint een verwarde, maar opgetogen brief aan haar moeder.

Als deze die brief vijf dagen later leest, komt ze er welgeteld vier keer hetzelfde zinnetje in tegen: "Ik weet niet waar ik het aan verdienen, maar ik zou die jongelui wel in een gouden lijstje willen zetten! . . ."

Linda.

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PAGE 8

# CHRIST IS KING

## A Successful Fusion of Gospel and Rock

presented by Shalom Productions. Directed by Fred W. Tamminga; songs written by F. W. Tamminga, Norman Habel, Jester Hairston; musical arrangements by Danny Hynek and performed by Celebration; graphics by Matt Cupido.

Sometime in the past decade Christian young people realized that hymn tunes and rock music were at a disparity. Therefore, Simon and Garfunkle type songs, not quite rock but folk music, the next best thing to rock, had their words transplanted by hymn-like verses so that at least some Christian songs would be musically at par popular hit parade music. Of course, the transplant was rather unsatisfactory from a musical point of view. Imagine the lyrics of "Sounds of Silence" to be replaced by the words of one of your favorite hymns. The result is rather disturbing. The lyrics and the music of a song are usually integrally related and thus to remove one from the other destroys the purpose of both.

Then Jesus Christ Superstar (JCS) made its applauded but also questioned debut, questioned because even though its music is magnificent in parts (songs of Mary Magdalene and Judas), the message of the rock opera misses the boat completely. In JCS Christ is not King but a mere biographical figure.

Celebration and Shalom Productions, under the auspices of Fred W. Tamminga, achieved what has up to this date been seldom achieved, the proper union of gospel

and today's rock in the form of an oratorio-like, or if you prefer opera-like, performance somewhat similar in style to JCS. Shalom Productions showed that also rock music can be used to God's praise properly, successfully, and originally.

Of course there have been many hit parade songs that would qualify as hit parade gospel songs, hits such as: "Sky Pilot," "Amazing Grace," "Wedding Song," among many others. But they were not quite like the Christ is King production.

Although the presentation lapsed somewhat immediately after the introduction, the opening effectively set the tone and gave the subject of the rest of the performance with the words: "We are here to celebrate with music, lights, eyes, hands;" to celebrate the King of heaven. It was an opening that immediately set it apart from JCS because it meant to point out the joy of Jesus' victory over death and to stress the joy of his Kingship in heaven.

That joy found in Christ's Kingship was effectively brought out by Tamminga's dramatic presentation of the Messiah story and by his closing remarks, in which he said that Christ had overcome what

had obviously been the devil's handiwork: the lead singer's illness, the frequent breakage of equipment, and the lack of program materials, among other difficulties. The series of hand-drawn slides symbolically suggested the Kingship of Christ. And of course the music provided by Celebration, a Toronto-based religious rock group, played a large part in making a magnificent performance of praise. Their music, especially in the hymns; "Christ is King of Heaven and Earth," "Prayer in the Wilderness," "Roll the Stone Away," and in "Amen" was very well done.

At the completion of the performance some people didn't applaud, though they obviously wanted to, due to the religious performance and its message. But Tamminga and his co-authors do deserve applause for their rock oratorio. And Celebration deserves credit for their splendid job, except for the saxophonist who ruined a couple of tender passages with his nerve-shattering squawking.

Christ is King was a religious experience, a celebration for everyone present. People were evidently moved because they joined the performers with spontaneous singing and clapping.

Harry A. de Vries.

## Celebration Gospel Rock Group Proclaims: Christ is King

A wonderful experience was allotted on the evening of November 24 to the audience at the Lord Beaverbrook High School Theatre in Calgary: not only did the capacity crowd of 500 enjoy a piece of Christian art "par excellence", it also participated willingly in the proclamation of Christ's Kingship by its own singing and praying. It is just great to see how SHALOM PRODUCTIONS of Vancouver filled a desperate need by presenting this "CHRIST IS KING" proclamation to a media world presently almost exempt from any genuine Christian witness. Well, the Shalom people tried and their achievements are commendable. Somehow the Spirit revealed them what that world needs now.

This audio-visual stage drama had been composed over a period of two years, mainly by Fred Tamminga and Nick Ringma, whereas Corrie Alhuizen and Matt Cupido contributed their song-writing and picture-drawing talent toward it. (Nick, Corrie and Matt however could not come along on this tour). Another Shalom team member, Casey Wurst took an expert care of the stage lighting and the simultaneous slide projection on this tour.

THE HISTORY of the joint venture of Shalom Productions and the Celebration group is a remarkable one: This summer the Toronto-based Gospel Rock Group came to British Columbia, invited by the Centennial Committee for Religious Activities. The Shalom people there saw them, heard them and "conquered them".

CELEBRATION accepted Shalom Productions' offer to present the CHRIST IS KING proclamation on their planned tour back to the East. This is itself was a miraculous development: Evangelicals caught up in a maelstrom with people of the new reformational style-of-living-before-the-Face-of-the-Lord. And it works!

We all, who watched them closely, have seen it, heard it and felt it. Just before they left Vancouver the troupe managed to rewrite and rearrange the script into its present harmonious form, despite the flu epidemic that bugged them,

and thanks to Danny Hynek, the gifted Celebration organist and songwriter.

CHRIST IS KING has a fascinating start in the drummer overture, an intimate medley of colour and sound. A spoken communication follows: "We are here to celebrate with music, with lights and sounds, with scripture and speech, the living Lord.

We shall pray for the presence of the Spirit, for eyes to see Him, for ears to hear Him, for hearts to hold Him, and for hands to sow Him.

Then — out of the dark corner of the stage —

"There came this man of Whom the prophets spoke The man with the fiery eyes, the man with the uncivilized look, with the camel hair coat The man with the loud voice for all the world to hear, crying to a world in the wilderness,

"PREPARE A WAY FOR THE LORD, LET THERE BE A PATH, THROUGH DESERT AND DESOLATION, MAKE WAY FOR THE LORD.

The confrontation of audience and performers on stage is direct and straightforward as the good news itself: not a meek image of a namby-pamby sweet soul-saving Jesus, but a direct communication with a Master and King, whose "love from sea to sea will live and grow, who will lift all those who are fallen low, who every deed of Darkness will overthrow."

These punching, powerful words were bound to convert the most conservative and prejudging member of the older generation to become a willing instrument to respond and participate in this drama by attentive listening, and more than that, by joyful singing and clapping.

Beginning with a compressed story of Christ's life, the Celebration group wove their original songs and music through dramatic recitations from the Bible. The

meaning of the resurrection of Christ was related by several songs such as "The Sower," and "Christ is King" and urged the audience to "stop that suffering for Jesus-in-the-grave-complex" and to get on with "rolling the stone away." The reality of God's dominion and authority over heaven and earth was highlighted by a prophetic voice, speaking against a background of secular news reporting. One could sense the real Christian faith that lived in this young group and to many a member of the older generation the rock idiom proved to be no longer a barrier; it became a bridge and a useful one to pass on the heart of the liberating message to a new generation.

The story of this CELEBRATION group is a revealing one. It was Ken Oakes who got the vision — on an Urbana conference of the IVCF, about three years ago — to start a Christian rock group. He

## Shalom Productions Tours Ontario

Strains of the "Medical Mission Sisters" woven into gospel rock accompanied by slides and dramatization filled the auditorium.

Shalom Productions under the leadership of Fred Tamminga presented "Christ is King" as a call to Christians to "take the stone away from your hearts" and proclaim Christ King of heaven and earth.

The hour and a half program welded the talents of Mr. Tamminga and "Celebration", a gospel-rock group of eight young musicians who call Toronto their home, but spend much of their time on the road, singing across Canada.

"Christ is King" was presented in Sarnia, Toronto, St. Catharines, Hamilton and Woodstock. Prior to coming to Ontario it was performed in Red Deer, Calgary, Winnipeg and at Dordt College in Sioux Center, Iowa.

The performance itself consisted of a collage of songs, monologues, recordings, slides, scripture texts and audience participation. Shalom Productions states that it is "an organization which aims to explore the media in praise to the Lord." The "Christ is King" event was evidence of this aim.

The tone of reverence and awareness of the presence of the Lord was set by the opening "in-



(Photo: The Calgary Herald)

soon ran into Danny Hynek, the University of Toronto engineering student, who was not doing anything at the time. He is the one who arranged much of the original

"Christ is King" program in six hours. And soon Andrew Affleck, the bass guitarist joined them. And around this core of three expert musicians others followed. Timmy Warman, the trumpeter, Nick Kent, the virtuous drummer, and Ted Dustan, the vocalist and guitarist.

The Celebration group used to play the popularly acclaimed gospel songs. They sang for one purpose: to reach with the Gospel message youth audiences, High Schools, sometimes three times a day. "This is extremely hard sometimes, when these youth expect an "acid rock group" and we come out with another style, as happened to us in Kamloops," said Ken Oakes. But there is something in Celebration that could turn on the most hostile audiences. As Nick Ringma puts it in Credo magazine, "These guys with the stock approaches and the old standards believed everything they said and somehow with the old standards created something new. And they put their livelihood on the line to say it."

"Celebration is more than six men. Celebration is a communal travelling group of believers, learn-

ing about talking 1972 language before it is 1972."

The press, both the Albertan and Calgary Herald did come out with favorable views.

"Staged by Celebration from Toronto, the nondenominational event combined professional rock sound with powerful words about Christ's domination over the earth, and held the attention of a teen to grandparent audience for 90 fast paced minutes. (Albertan)

"The Celebration Gospel Rock Group, staged a 90 minute happening called Christ is King that had the packed auditorium reverberating with sound and color. The audience clapped to the beat of many songs Wednesday night and joined in on Thursday as the troupe invited everyone to participate." (Herald)

"Aligned with no particular church, the group was sponsored here by a teen group involving primarily Christian Reformed Church members. If the audience has its way Celebration will be back." (Albertan)

CHRIST IS KING was indeed: a modern proclamation of the Messiah—Joy to the World. SHALOM PRODUCTIONS: a useful tool in His hands, and CELEBRATION, a group of young celebrants of their faith in Him.

F. H. Verhoeff.

Throughout the performance the strength of the living Christ ruling his creation was contrasted to man's attempt to leave Him in the grave, to leave our coronation of Christ to the Sunday service.

Shalom Productions, through the message of their songs and dramatizations drove home the point that in the 20th century wilderness only the living water of Jesus Christ can truly bring "shalom".

Future projects to look for from Shalom are a booklet which attempts to visually deepen the meaning of the Apostle's Creed and an original setting of the last five Psalms of David with music and chorus.

K. Van Til.

### 17TH CENTURY POETRY

Batter my heart, three person'd God; for, you  
As yet but knock, breathe. Shine, and seek to mend,  
That I may rise, and stand, o'er throw me, and bend  
Your force, to break, blow, burn and make me new.  
I, like an usurp'd town, to another due,  
Labor to admit you, but Oh, to no end,  
Reason your viceroy in me, me should defend,  
But is captiv'd and proves weak or untrue,  
Yet dearly I love you, and would be loved fain,  
But am betrothed to your enemy,  
Divorce me, untie, or break that knot again,  
Take me to you, imprison me, for I  
Except you enthrall me, never shall be free  
Nor ever chaste except you ravish me.

John Donne  
Holy Sonnets (XIV)



## Vernon area school kick-off

Vernon (B.C.) — A meeting to discuss the possibility of a Christian school in the Vernon area was held at the Bearsto Elementary School Library in Vernon, September 9.

The speaker, Mr. G. Ensing, a representative of the Federation of Independent School Associations emphasized the importance of a Christian education for our children.

The ideal would be an interdenominational Christian school in the

Vernon area with a staff of evangelical orthodox teachers.

The attendance was good. About 60 people of various denominations, such as the Anglican, Baptists, United, Alliance, and Christian Reformed churches, were present.

For the Vernon Christian School society it certainly was encouraging that so many Christians were concerned about the education of their children.

—sh

cage by rebels in Uruguay, told a New York audience how the Bible helped him keep his sanity and establish a "Christian relationship" with his captors.

Claude L. Fly a soil expert from Fort Collins, was one of five persons honored at a luncheon inaugurating the 31st Annual Interfaith National Bible Week.

He was cited for "living the Bible" during his ordeal.

Other notables honored were Pearl S. Buck, for her book, The Story Bible; Kenneth N. Taylor of Wheaton, Ill., for The Living Bible, a paraphrase; Arthur J. Goldberg, former Justice of the U.S. Supreme Court and the first Jew to fill the post of chairman of National Bible Week, and Maj. Gen. E. C. R. Lasher, general industry chairman for Bible Week.

Mr. Fly was kidnapped on Aug. 1, 1970, while working as an agricultural scientist in Montevideo, Uruguay.

### COUPLE MARRIED 82 YEARS CITE 'BLESSING OF THE LORD'

Manchester, Ky. (EP) — The couple holding the world's record in length of marriage gives the credit for nuptial bliss to their Lord for keeping them together 82 years.

"If you serve the Lord . . . and serve Him with all your heart, He'll find the way for you," said Margaret Hollen, wife of her husband Edd. The husband, 105, and wife, 99, of Bear Branch, Ky., were married in the Kentucky mountains on May 7, 1889.

The previous record for marriage was 82 years and one day, held by Frederick Burgess and Sarah Ann Gregory of London, England.

"I think the Lord has blessed us mighty well," Mrs. Hollen said. Their health is relatively good,

according to their 67-year-old son Carlo Hollen, with whom they live. Six of their nine children are still living and the Hollens have 38 grandchildren and 60 great-grandchildren.

### ENGLISH DEMOGRAPHER DENIES WORLD HAS TOO MANY PEOPLE

Cincinnati (EP) — Even with no further advances in agriculture, the world will not have a population problem for "several centuries," according to the English demographer Dr. Colin Clark.

"The real problem with many countries like your own is not a shortage of food, but rather the embarrassing surplus," he said while on a lecture tour of the United States.

"Japan now has a surplus of seven million tons of rice it can't get rid of" and that was followed by this observation: "India's economy is growing faster than its population. The increase is a key to the improvement in her position."

### NURSES LOSE PLEA OF RELIGIOUS BIAS

Detroit (EP) — The Michigan Civil Rights Commission has dismissed complaints by two Seventh-day Adventist nurses that their discharges from Lapeer County General Hospital constituted religious discrimination.

Mrs. Wanda Merrills and Mrs.

Carol Johnson complained that they had been hired at the hospital with the understanding that they would not be required to work on Saturdays, which is the Sabbath for Seventh-day Adventists. In its ruling, the Commission said if the hospital were to give the Adventist nurses Saturdays off, other nurses could legitimately ask for their religious days off.

## SHORT NEWS ITEMS

### FACTORY WORKERS HOLD WEEKLY PRAYER SESSIONS

Detroit (EP) — A group of workers from the Detroit Diesel factory meet every Tuesday after work at the Union Hall of Local 163, United Auto Workers.

They sing old Protestant hymns and give testimonies about the working of the Lord in their lives.

A 23-year-old boring cylinder liner said he once was a hippie who used drugs and "drank beer in the morning to get over my headaches." But he heard the Word through a relative, he said and was saved.

Membership of the group is interracial and includes representatives of several denominations.

### BLIND MUSICIAN THANKS GOD FOR BLESSINGS

Dallas (EP) — An accomplished musician, blind from birth, says God allowed him to be blind "because He had some special things in store for me."

Ken Medema, soloist for Word Records, doesn't believe God gave him talent just to compensate for

his blindness. "Because of my blindness, people contact me first, allowing me to have experiences which might not otherwise be possible," he said.

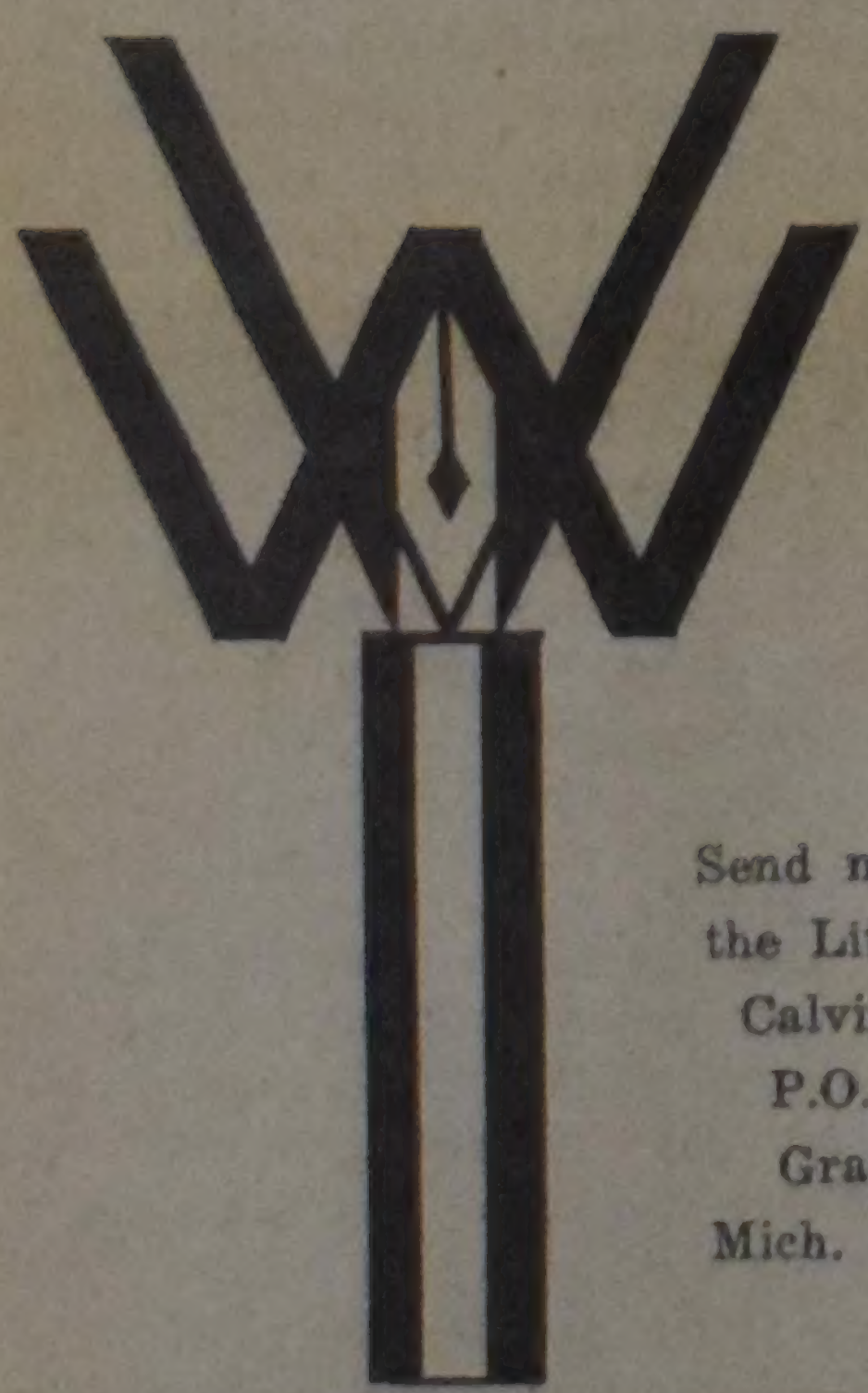
Reared in a small Michigan town, Medema's family attended a Dutch Reformed Church. He was already being recognized for his musical ability when he entered Michigan State to study music therapy.

After much resistance to it, Medema accepted the Gospel and received Jesus Christ as his Savior. This led to the composition of Christian rock which he discovered would catch the ear of unbelievers and finally to a position as director of music and art therapy at Essex County Hospital in New Jersey.

"Since I became a Christian, life has become a joyful experience," he says. "It's great just being alive."

### SCIENTIST, IMPRISONED IN URUGUAY SAYS A BIBLE PRESERVED HIS SANITY

New York (EP) — A Colorado scientist, kidnapped and held captive for seven months in a wire



## Young Writers

Send manuscripts to the Literary Editor, Calvinist-Contact, P.O. Box 1269, Grand Rapids, Mich. 49501, U.S.A.

Is it that I may be,  
Could it be, I'm blind and deaf,  
Or have they covered my eyes  
And have they plugged my ears?

The last thing I remember  
Is shooting up a dose of speed  
And going on a weird, wild trip  
To where I've never been before.

Am I all alone in my own little world,  
Can't you tell me, can't you show me,  
What has happened, what I have done?

I guess I brought this on myself,  
I must have blown my mind,  
Became blind and deaf, all for  
A dose of speed and a bit of fun.

I don't think I have much longer  
To live the life I wanted to live,  
I'll be blind and deaf to the end,  
When I'll die like so many before.

I'm all alone in my own little world,  
You can't tell me, you can't show me,  
I know what has happened, what I have done.

C.D., 14

### WHY

Why? do we keep taking drugs.  
Why? do we let our neighbour die.  
Why? do we ignore those who need our help.  
Why? tell me Why? don't we care.

Why? must we let pollution destroy us.  
Why? must we let children steal and cheat.  
Why? must we have our ghettos and slums.  
Why? tell my Why? don't we care.

Why? must there be wars and prejudice.  
Why? can't we help our brother.  
Why? don't we face life a little braver.  
Why? tell my Why? don't we care.

Let's try to help our brother.  
Be there to give him a hand.  
Not just stand with hands in our pockets.  
Try to understand: Why? Why? Why?

Dianne Sytsma,  
Grade 9

### WHAT HAS HAPPENED TO ME ?

What has happened to me?  
Why can't I see  
What they're doing to me,  
Why can't I hear  
What they're saying to me,

Am I all alone in my own little world,  
Can't you tell me, can't you show me,  
What has happened, what I have done?

### A DECISION TO MAKE

"Carey, the gang's meeting tonight."

"Where Carl?"

"Same place we were last, the old house on the corner of Burns Street."

"Well, we had better go then."

"Yeah, I suppose so."

Arriving at the old house, Carey and Carl walked in. The rest of the gang was already there. Both boys and girls were sprawled in a great circles on the rough floor. Their faces were drawn as if they were missing some great factor in life and couldn't find it. Their clothes were just blue jeans and a tie-dyed T-shirt.

"Hi Carey and Carl," called a few kids from the gang, "You're just in time for the meeting."

The gang leader, a tall muscular fellow, with shoulder length, scraggly hair stood up and began to speak. "Well, you all know that we're looking for some sort of peace and love; well, this guy over here has something that will bring us there."

"You mean marijuana, speed, pot and all those drugs?" asked a cute, blond haired chick.

"That's what I mean."

"Well, I'm not taking it," said Carl.

"Ah, come on man," said the pusher, "you're not going all square and leaving these beautiful people. I thought you wanted love and peace."

"Boy man, I sure do, but I'm not going to become a guinea pig trying to find love and peace. Count me out!"

The gang started grumbling and arguing now.

"Can it you guys!" yelled the leader. Slowly the whole gang quieted.

"Thanks," said the pusher, "well Carl, I can't change your mind, though I think you're a sissy not to try it, it's not going to hurt you any by trying it out. Now who's going to take the drugs?"

Everyone stood up except Carl.

"Carey you're not going to take them?"

"Sorry Carl, that's life, and anyway what else am I supposed to do, man, I'm not going to get myself practically killed by going against the gang."

"You won't get killed by the gang if you don't take the drugs."

"No hey, then perhaps you forgot what happened to Gary when he was against the gang when he was going out to kill a guy and turned chicken? He was the guy that was killed."

"Carey you'll get killed taking these drugs!"

"Ah, come off it Carl, it's not as bad as they say it is and anyway this most probably is going to be the only time we do take the drugs. So what harm can it do?"

"So you've made up your mind?"

"Yep, I've made up my mind. I'm doing it."

"Well, I'm not doing it Carl. Good-bye!"

"Carl . . ." Her cry seemed unheard as Carl walked swiftly through the gang and out of the door.

Walking down the lane of the house and onto the street, Carl stopped and leaned against a lamp post.

A minute later he heard the crunch of footsteps on the gravel but he didn't turn around. He just stayed where he was. The person walked up behind Carl, then stopped.

"Carl," whispered Carey, "I didn't take the drugs."

Turning around Carl looked into the girl's face. Then smiling he put his arm around her shoulder and they walked down the street.

Shirley Owerkerk, 15

### UNWANTED MOOD

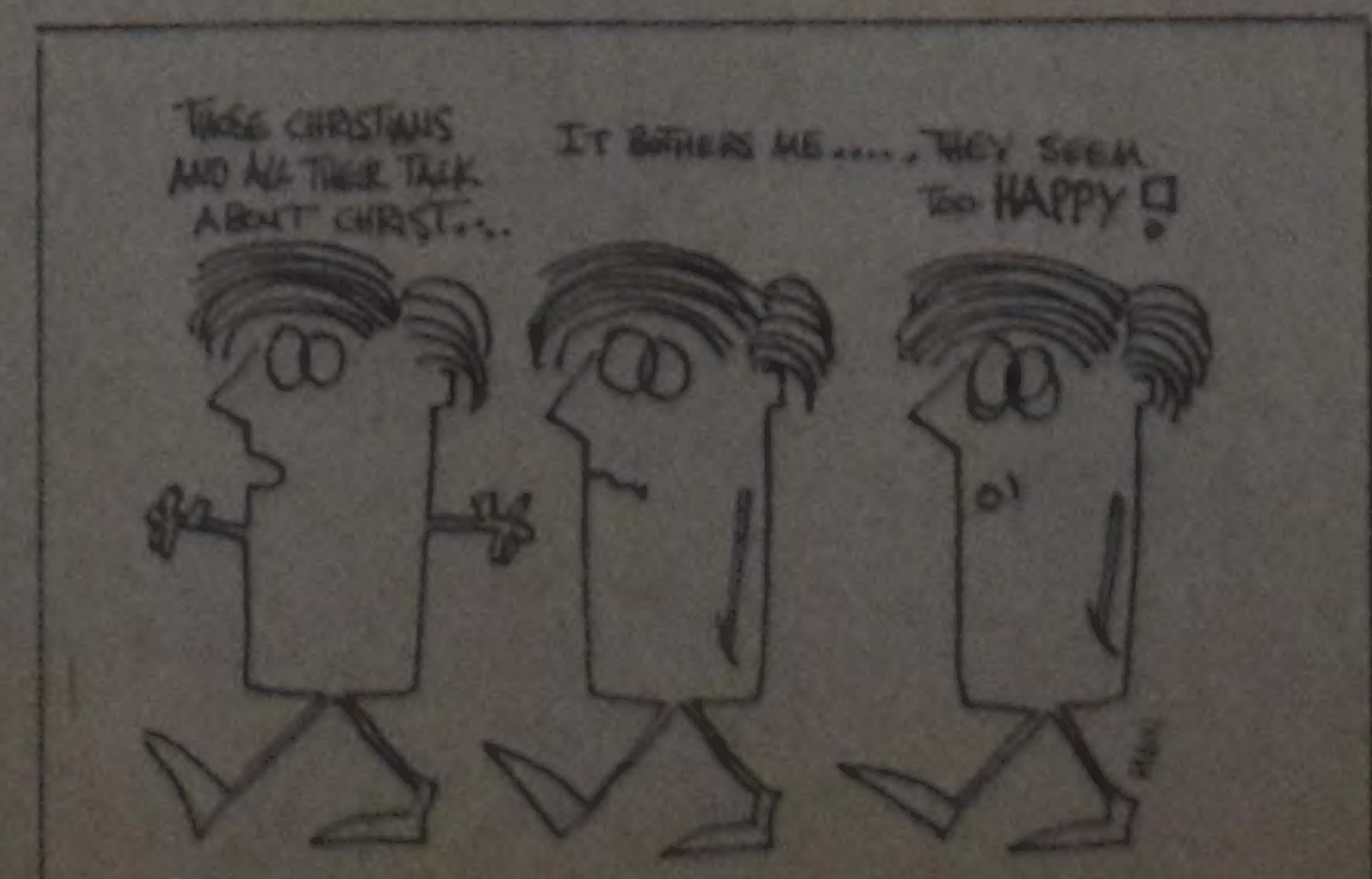
Darkness gathers  
Ready to swallow up my Light.  
Thick as fog  
Ready to cover up my Sight.  
Heavy as steel  
Ready to pull down my Spirits.  
Oh Lord!  
Help me to overcome this presence.  
It hinders me and nothing more.

Marlene Lunshof, 17

### PRAYER

I have such a pretty shell, Lord,  
Sometimes I think I'm a Pharisee.  
My covering is a stranger to my  
Inner self,  
Which hides and crawls deep into the  
Darkest corners of my shell  
Afraid of light.  
So sensitive to snubs,  
Real or imagined,  
So vulnerable.  
You know about my face too, Lord,  
How I put it on each morning to  
Feel the world.  
Yes, Lord, you know both sides,  
Please help me become one in You,  
For Jesus' sake,  
Amen.

(Who wrote this?)





### THE NEGLECTED TEST

As believers in Jesus Christ we live by faith. This is not only a tremendous privilege: it is also a command. God tells us repeatedly that we should not fear but believe and that by faith we are able to live under all circumstances as more than conquerors. Think also of the apostle John's triumphant statement, "This is how we win the victory over the world: with our faith!"

The Bible describes this specific way of living by faith as a matter of fact. It seems as if nothing can go wrong. If we draw near to the Lord, He will draw near to us. If we pray in the name of Jesus, the Father will give us whatever we may ask. If brothers live and work together in mutual love and true co-operation, the Lord will bestow his blessing. True Christians may do great things on earth. Jesus Himself told us, "whoever believes in Me will do the works I do — yes, he will do even greater ones, for I am going to the Father." We could easily go on, making a long list of all the promises given to those who obediently live and work in faith. All of our congregations should flourish in lovely unity. Our schools should happily and prosperously develop. Also our various Christian activities, driven by faith, should abundantly be blessed and face no troubles whatsoever.

However, the reality is not like that. On the contrary, the present situation in our Reformed community is far from victorious. On all sides it is disappointing. Even the unity as believers is in serious danger.

When we try to find out why the work for our Lord is so terribly hindered in many ways, we get different answers. Some people say that it proves how strong satan is. They put the blame on God's enemy, who cannot stand that the name of Jesus Christ is still being mentioned in this world. But something must be wrong in this answer, because the Lord made evidently clear to us that His children will be able to conquer the devil by faith. Eph. 6:16 reads, "Above all, take the shield of faith with which you can quench all the flaming darts of the evil one."

Other people tell that our sinful nature is the underlying cause of the trouble. They like to quote the Heidelberg Catechism where it states that even the holiest men, while in this life, have only a small beginning of the obedience to God. But this answer does not solve the problem either. We should notice that this quotation does NOT say that we have only a small beginning of our FAITH in God but of our OBE- DIENCE to Him. Faith is different. Sinful men and women still win the victory over the world with their faith.

This faith must be tested, regularly tested, by the believers themselves. I think that in the almost complete neglect of that test we touch upon the deep cause why God's rich and abundant promises given to our struggle of faith on earth do not seem to work.

The Bible reminds us, "Put yourselves to the test and judge yourselves, to find out whether you are living in faith". 2 Cor. 13:5. According to my experience we are just forgetting and neglecting that.

Several articles have been written, which if they first would have been subjected to that test, never would have been published. That is not a matter of human carefulness, of "think-first", but it is asking, "Can I say that I wrote this article in faith?" What about so many hot-tempered letters, written just to tell the truth and to hurt and to "let'm feel it"? And what about arguments and angry words? We should never defend such behavior with an appeal to our sinful nature and our small beginning of obedience, because at such a short circuit in our communications the Holy Spirit immediately withdraws. At how many moments in meetings and in hot debates we were just left to ourselves! No wonder that after such an occurrence the power to go on is lost. Do we really live and work in faith?

In closing let me come back to the two other answers we discussed. When we neglect the necessary test, satan comes in and tries to destroy what we still are doing for our Lord. And then our sinful nature gets a chance to throw off its bridle. And as a consequence our whole christian action seems to become a pure secular affair, where the people seem to use the same tools and tricks as are used in the world.

Don't you think it is high time to apply the test prescribed in God's Word? Put yourself to the test and judge yourselves, to find out whether your living in faith!

Let each of us begin to do this in every single responsibility we have to bear. If we will do so miracles will begin to occur!

### SOPHISTICATE

This is a frequently used verb which goes back to Greek sophia, skill, intelligence, or wisdom; and sophistikos, wise man.

The meaning varies, 1. change from natural and simple talk and behavior to artificial and worldlywise; 2. to corrupt or mislead; 3. to falsify.

### TRY IT

(a)H! corn slice suggests biblical records  
Solution of No. 56

New Testament (teens want 't me)

No. 57



### SCANNER

#### THIS MONTH'S MOST URGENT MISSIONARY NEEDS IN UNDERGROUND EVANGELISM

1. \$1,000 to supply specialized "tools of evangelism" for children's workers in communist countries. Specifically needed are film strips and similar teaching aids.

2. \$600 to equip a Bible courier inside a certain communist country with an older model car to aid him in the distribution of the Word of God. At the moment he is forced to carry his stock of Bibles in large suitcases. Since he is elderly this is hard going for him. A small, older car would afford the necessary transportation and enable this dear man to distribute many more volumes of the Scriptures inside his own country. Purchase of such a vehicle is no problem.

3. \$50 for the purchase of a small tape recorder to help a Christian pastor extend his ministry to towns and villages which he can only visit infrequently. He plans to record gospel messages on tape for distribution among the Believers in these places and thus multiply his evangelistic outreach.

A quote from The Globe and Mail of Dec. 1 was forwarded to me: the helpful sender added the question, "What kind of church is this?"

#### EASIER LIQUOR LAWS URGED BY UNITED CHURCH GROUP

Regina (CP-Special) — More liberal liquor legislation — including some drinking by minors — has been recommended by the Saskatchewan Conference of the United Church of Canada.

A special legislative committee studying existing laws heard proposals that would allow consumption of liquor with meals on Sunday and extend dining room licences to include clubs.

"Many people desire moderate amounts of liquor with their meals," the church said in a brief to the committee. "We recommend that premises licenced to provide liquor with meals be permitted to offer this same service on Sunday."

It also recommended that minors be permitted to consume liquor in the presence of parents or guardians while dining.

The bulletin of the Agassiz, B.C. C.R.C. came up with something of long ago, which could have been written today as well:

#### OLD BUT RELEVANT

Thirty-two years ago you could read the following in The Banner:

"... What we Christian Reformed people need is a deeper sense of personal responsibility toward our fellow churchmembers. Our attitude toward the church is often a selfish one, and is deeply rooted in tradition. We think of the church as existing for us. Its services its preaching and sacraments, its weekly activities — they are all for our benefit! We seem to be unaware of the fact that the members of a body do not only depend on the body for life but also function for the body and so enable it to stay alive. O for the day when all Christian Reformed believers will understand that the MEMBER OF A BODY IS NO MEMBER UNLESS IT FUNCTIONS; that a churchmember who does not function is useless; that the reason many a churchmember is neither joyful nor spiritually healthy is that he does not function, is not active. Many of our members are over-critical just because of this condition. They are not happy in the Lord. . . .

The greatest weakness of our

churches is that we are one-sided in our conception of church life. We think of the church as a restaurant where we may eat and a few serve the guests; or as a contest between the consistory and the devil with the great majority of the members looking on as spectators. We do not seem to realize that the church cannot be healthy UNLESS EVERY MEMBER FUNCTIONS. . . .

(The Banner, Thursday, Nov. 23, 1939.)

We should not overlook that in Holland again a theological promotion took place on the subject of reconciliation. The RES NEWS has this to say on that event:

#### DE REALISERING DER VERZOENING IN HET MENSELIJK BESTAAN

(The realization of reconciliation in human existence), by Rudy Budiman.

De Realisering der Verzoening in Het Menselijk Bestaan is a doctoral dissertation submitted on October 1 to the theological faculty of the Free University of Amsterdam. The book is an investigation of Paul's conception of the fellow-

ship of Christ's suffering as an integrating part of reconciliation.

Dr. Budiman claims that in his teaching on reconciliation Paul assumes that sin is not only man's guilt toward God but also a power that controls the life of the sinner. Accordingly the reconciliation in Christ not only removes the guilt relation between man and God, but also renews man's life. It not only restores the covenant but it makes man a worthy partner of the covenant. Paul's idea of the fellowship of Christ's suffering is not reserved for special Christians in unusual circumstances but is inherent in the life of every believer, for it is the effectuation of his being incorporated into Christ's suffering and death.

A thesis which Dr. Budiman defended reads: "A missionary enterprise and catechetical teaching that is not directed to make the believer an active instrument of God's work of reconciliation in the world cannot be called a service of reconciliation."

This book of Budiman, which has received an initial enthusiastic reception in the Netherlands, appears at an unusually appropriate time when the church's doctrine of reconciliation is under attack and the significance of Christ's suffering and the activity of the church in the world struggle for justice and peace is in the foreground of attention.

Dr. Budiman has recently returned to teach at the Theological College in Jogjakarta, Indonesia, his native land.

still further when yet more persons will be required to be away from their homes and so allow for no family life for these so affected families. As the K.W. Council of Churches Executive states: "We do feel that further fragmentation of family life can have nothing but detrimental effects on the mental health of the individuals who are the component parts of our society which must ultimately suffer along with the individual." Time magazine of last week reports that U.S. business and industrial firms have been experimenting with a four-day work week. This four-day plan is gaining tremendous popularity. Time concludes with the words: "If four-day schedules become a national routine, presumably various three-day 'weekends' will have to be staggered throughout the week to ease pressure on already overburdened recreational facilities. In an increasingly secularized society, what began as the Sabbath will be turning into Tuesday, Wednesday and Thursday 'weekends'."

Let us not only jealously hold on to our day of rest and worship, but also today make the most of it as we worship. We cannot take this privilege for granted anymore!

From the Kentville, N.S. C.R.C. bulletin:

#### FROM A LETTER FROM REV. A. RUMPH

Our work in La Plata has its ups and downs. The bookstore is not growing much because of the bad economic situation. But still lots of people come in to pick up the free material that we have available. We often receive more than 100 letters per week in response to the radio program: "La Hora de la Reforma". We also take care of the administration of a new correspondence course written by Rev. John Boonstra. A total of 28,000 copies have been printed, 10,000 of which bear our La Plata address.

The chapel is growing slowly. If all remain faithful about 20 new members (this includes children) will be added by the end of this year. There is much poverty in the "barrio" where we are working. It sometimes depresses me. Many families move in from the North where life is still much worse. Miss Cecilia Drent, who previously did mission work in Comodoro Rivadavia, most likely will become a social worker in La Plata after she comes back from furlough.

Next year I hope to have more time for student work. I often wished that I could spend all my time in preparing material that from a biblical perspective deals with the isms that claim the adherence of Latin American students today.

The future of Latin America with its teeming millions of poor looks dark. Terrorism is on the increase everywhere. Just today 108 extremists escaped from prison in Montevideo and in Tucuman, Argentina, a group of terrorists freed 16 guerillas from jail, killing 5 guards in the process. It is claimed that in Argentina alone there are more than 5,000 guerillas. Students from the major part of many extremist organizations and although completely repudiating their leftists ideology, I can understand their discontentment with present political structures which often permit the rich to become richer and the poor to become poorer. Pray for us that in the midst of all of this we may faithfully proclaim the Gospel of the Kingdom. Only where Christ is accepted as Lord and Saviour can the problems of society be solved.

May God richly bless you all.

### HITHER and YON

In the Bellevue, Alta. C.R.C. bulletin Mr. Bart Wobben, missionary at the Crowsnest Pass Mission gave report:

There are two families with which I am working very closely and progress has been made but we pray the Holy Spirit to work in their hearts to come to a decision to accept Christ as their Saviour.

The evangelism committee has also organized a Crowsnest Pass wide Hymnsing which was very well attended. We had invited the folk singers from Lethbridge "The New Direction" which everyone enjoyed very much.

Our little chapel on Highway #3 had a good Summer and we were able to operate a tape-recorder with a 3-minute message and songs. We estimate that there are approximately 14,000 visitors going through this chapel every year and we pray that the Lord will bless this mission. We also gave the visitors the opportunity to visit our Bible Museum which is open from June to Labour Day. We would like to ask anyone who has an old Bible or an interesting object please send it to Bellevue C.R.C., Bellevue, Alta. and we will be happy to display it for you.

When I came back from Synod it was time for our V.B.S. It is held jointly with the Pass Gospel Mission, which was in charge this year.

There were 45 children attending our V.B.S. from which two-thirds were from the community, and the efforts were successful to bring the Gospel of Jesus Christ to the youth of the community. My opinion is that I like the material of the C.R.C. better than the material we have used from the Pass Gospel Mission. Next year we should go our own way.

The bulletin of Second C.R.C. of Edmonton, Alta., carried this announcement:

#### CLASSIS ALBERTA NORTH

met this week. We adopted the proposal to begin a Campus ministry at U of A immediately. The Evangelism Thrust program, a denominational-wide undertaking, was accepted in principle, subject to further study.

I found in Grimsby, Ont. C.R.C. bulletin, something alike:

#### CLASSIS HAMILTON

met in special session this past Thursday evening. Classis decided to support the Grimsby overture with a few changes, that the entire Classis become responsible for the work and the cost involved of a Campus Chaplain stationed at McMaster University. Therefore we hope to have a Campus Chaplain in the fall of 1972, beginning his work amongst the university students in behalf of Classis.

From Brandon, Man. C.R.C. bulletin we learn what happened to their Wayside Chapel:

The Wayside Chapel closed its door and the windows are boarded up for the winter after another summer of service to the travelling people. 2,800 visitors signed the guest book and many left encouraging remarks. One fam. from B.C. took time out to write a letter of appreciation: "We stopped with our family at the Wayside Chapel on our way home from holidays. May I express our thanks to you and your congregation for establishing this most welcome retreat." A word of heartfelt thanks to all those who in one way or another made the operation of the chapel possible this past summer.

From the Kitchener, Ont. C.R.C. bulletin:

#### DAY OR DAYS OF REST, OR NONE AT ALL?

The Kitchener-Waterloo Council of Churches expresses concern about the threatening development of the "Seven Day Shopping Week" in our community. Christians should value the Sunday as a gift of God to be properly used by us as a day of celebration, as we in worship rejoice in the God who brought us out of the house of bondage. Others are also concerned that the loss of the Sunday as a special day, will push the breaking down of the fabric of family life

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With thanks to God we announce the birth of our son

**MARK CHRISTOPHER**

January 2, 1972.

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Van Laren, nee Drost.  
St. Maarten, Neth. Antilles.

Mr. & Mrs. S. Walinga, 112  
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of their daughter

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WILHELMINA**

to  
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son of Mrs. W. Morris and the  
late Mr. John Morris.

The wedding took place Dec. 17,  
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Australia 3300.

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## WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat  
trouwen of wanneer U  
spoedig een jubileum mag  
vieren, in beide gevallen  
zal het voor Uw vele  
vrienden en bekenden een  
aangename verrassing  
zijn, een annonce ervan  
in hun eigen krant, Calvinist-Contact te lezen.

On January 4, 1972 it  
pleased the Lord to take  
home our dearly beloved  
father, grand- and great-  
grandfather

**RIENK VEENSTRA,**

at the blessed age of 99  
years.

The knowledge that he is  
with his Lord and Saviour  
is our comfort.

Hamilton, Ont.

His children:

Peter & Anna Veenstra.

Grandchildren:

Richard & Alice

Veenstra.

Clarence & Linda

Veenstra.

Alice & Brian v. d. Lugt.

Bonnie & John

v. d. Stoep.

and nine great-  
grandchildren.

The funeral took place in  
Drachten, Fr., The Netherlands.

Op 6 januari heeft de Here  
plotseling uit onze familie-  
kring weggenomen in Zijne  
eeuwige heerlijkheid, onze  
zwager

**GEORGE VAN DER VEEN,**  
geliefde echtgenoot van Mar-  
tje Smit, op de leeftijd van  
68 jaar.

2 Cor. 12:9, "Mijn genade  
is u genoeg."

De Here trooste de achter-  
geblevenen met Zijne genade.

Delfzijl, Holland:

Kl. Oudman.

K. Oudman-Smit.

R.R. 8, St. Thomas, Ont.,

Canada:

T. J. Smit.

H. Smit-Oudman.

Delfzijl, Holland:

T. Bos Lzn.

K. Bos-Smit.

It pleased the Lord to take  
suddenly unto Himself our  
dearly beloved husband,  
father, son-in-law, brother  
and brother-in-law

**DANIEL EGBERT  
WOLFERT,**

after only 37 years of earth-  
ly life.

John 11:25 and 26.

His wife:

Truusje (Pat) Wolfert,

nee Bosch.

His children:

Tinny.

Heleentje.

Family Wolfert.

Family Bosch.

January 10th, 1972.

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ferences to Mr. T. Bergsma, prin-  
cipal, 82 McLaughlin Rd. S.,  
Brampton, Ont.

Knox Christian School of Bowman-  
ville, Ont. invites applications to  
fill a position for full-time

### TEACHER

in grade 5 effective February,  
1972. Send all applications stating  
qualifications and experience to  
Mr. F. Bosma, Principal, P.O. Box  
218, Bowmanville, Ontario. Office  
phone (416) 623-5871, Home phone  
(416) 623-7665.

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## JACK AND THE BEANSTALK



## DATA CENTRE

Feb. 2

Ida Burns and associates will demonstrate a  
program called: Diet and Physical Fitness. Place:  
Fellowship Hall, Grimsby Chr. Ref. Church, 8  
o'clock. Proceeds for Can. Home Bible League.

Feb. 5

Elders Conference Classis Chatham, First Chr.  
Ref. Church of London, Ont., 2 p.m.

Feb. 26

1972 Annual Meeting of the C.J.L. Foundation,  
Humbergrove Vocational School, 1760 Martin  
Grove Road, Rexdale, Ont. Dr. Bernard Zylstra  
will deliver the keynote address: "Do Christians  
Have a Political Future?"

March 14, 15, 16

Annual Convention of The Evangelical Fellow-  
ship of Canada in Ottawa, Ont.

April 22

20th CLAC Convention in the Westview Cen-  
tennial Secondary School, 755 Oakdale, Downs-  
view, Ont.

The third lecture in the AACS-sponsored Discovery III series EX-  
PLORATIONS IN CONTEMPORARY LIVING, "CHRISTIAN EDU-  
CATION IN THE 1970's", will be held in the following communities.  
The topic is "The Curriculum as Guide-line in Christ-centered Living  
and Learning". (Where no location is mentioned, check local an-  
nouncements.) Starting time 8 p.m., unless otherwise indicated.

Team A: Mr. John Van Dyk

Jan. 27 Willowdale Chr. Ref. Church, 70 Hilda Ave.,  
Willowdale, Ont.

Team B: Mr. Harro Van Brummelen

Jan. 24 Bellevue Washington. Bellevue Chr. School, 1701  
- 98th N.E. 7:30 p.m.

Jan. 25 Telkwa, B.C. Telkwa Chr. Ref. Church, Highway  
16 West.

Jan. 26 Terrace, B.C.

Team C: Mr. Albert Witvoet

Jan. 24 Thunder Bay, Ontario.

Jan. 25 Winnipeg, Manitoba.

Jan. 26 Guelph, Ont. John Calvin Chr. School, Water St.



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(Calgary Herald Photo)

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## The future as a problem for Christian Faith

(Continued from page 3)

faith and life: the family and the church. Uncertainty about the future is also likely to lead to a new emphasis on inward spirituality and piety. Although American Evangelicals have of late been laying more emphasis on the social concerns of Christianity, we can look for a similar trend among them, once the initial excitement of their new discovery begins to wear off, leaving them facing social problems that are in some respects little short of hopeless. The growing number of young people who have recently become Christians certainly reflect this emphasis on inward spirituality. In fact, the so-called "Jesus movement", precisely because it involves young people primarily, is an excellent illustration of how the future has become a problem for Christian faith.

While Evangelical and orthodox churches have generally welcomed the advent of the Jesus movement, many of them have been disturbed, at least to some degree, by the extreme reluctance of these new Christians to join regular churches and to participate in traditional church life. These new Christians have chosen instead to establish their own quasi-ecclesiastical organizations, most of them of an informal, unstructured and transient character. Much of the reason for this, it seems to me, is that these young Christians are aware, more than their fellow believers in the churches, that the increasingly uncertain future does not invite the establishing of more permanent organizations. Christian life, for them, must not lean on formal structures as we in the Reformed tradition know them.

These young Christians, then, do little concrete planning for the future. They like to take things as they come, and they spend most of their extra energies trying to bring the gospel in imaginative ways to other young people. Yet it would not be fair to say that they are not future conscious or future oriented, for they possess a living interest and hope in the return of Christ and the "last things" that puts many traditional Christians to shame. This interest in eschatology and the last things, which is coming to be shared by many other Christians as well, represents a second and related sense in which the future has become a problem for Christian faith. It seems that exactly when the immediate future is uncertain or dark, Christians are apt to derive more comfort from the ultimate future, i.e. the return of Christ and the full establishment of his reign. This growing interest in the last things is certainly healthy, for there have also been times when it almost appeared that Christians did not care whether Christ ever returned to claim his own. Yet, when the contemplation of the ultimate future that is ours in Jesus Christ draws our attention away from our responsibilities in the here and now, something has gone wrong. But this, I fear, is what is beginning to happen and what will continue to happen. If the uncertainty of the future were the work of some identifiable enemy, a more positive attitude toward the future would be possible; we could at least strive to defeat the enemy and live in that hope. But the real causes of the uncertainty that we now face are so deeply rooted in the nature of our civilization that there appears to be little hope of rooting them out.

The future is becoming and will become a problem for Christian

faith, then, and that in two senses. First, insofar as more and more Christians are becoming less and less certain about what to expect in the next decade or two, they will be increasingly more hesitant to undertake or support concrete projects involving organizations like churches and Christian schools, to name only the most basic. The "wait and see" attitude toward the future that now characterizes so many young people may well become dominant in the Christian community. Second, as Christians become less and less certain about what they are to be doing as church and as Christian community in the society of today and tomorrow, they will probably become more preoccupied with timeless themes like inner spirituality and eschatology. Their concern with the future (in the ultimate sense) will, paradoxically, make them less concerned with the immediate future. Indeed, it may even cause a retreat from the immediate future.

What are we as Christians to do about this double problem of the future? The first thing, obviously, is to recognize that these trends exist, even though we may prefer to ignore them. The growing feeling of uncertainty about the future and the pessimism that accompanies it both need to be faced squarely in Christian circles.

Second, we might note that the future is not as strange and terrifying as many of the books, magazine articles and television programs devoted to it imply. Almost without exception, these discussions of the future contain important unexplained gaps. They picture a society where poverty has been abolished and everyone has more than enough — while unemploy-

ment is higher in Canada than it has been for 10 years, and people all over North America are living under the cloud of financial insecurity. They picture a society where everyone will have a great deal of spare time on his hands — while it seems that we are busier than ever before. These and many other little gaps separate our present society from the society that is, allegedly, just around the corner. But like tomorrow, this future society never arrives. That the future itself never becomes present is a matter of definition, but it does seem fair to expect the projected future society to arrive, or at least to begin to be realized. Yet, like the horizon, it seems to recede as we move toward it. While some of the changes predicted by futurists over the years have indeed come to pass, many others (e.g. that pollution would be a thing of the past by 1970) have not. Our society is not changing as rapidly as many of them imply, and therefore our expectations for the future, which are based largely on the present, are not entirely groundless.

Third, we might take Alvin Toffler's advice and learn to think more critically about changes in society and in our lives, welcoming them only when they represent a recognizable advance over older ways of doing things. We must keep in mind that a certain amount of continuity in human life is necessary for mental health and well being, and that too much change can have adverse effects even on physical health. We must recognize that change and innovation do not necessarily represent progress. If we avoid change simply for the sake of change, thereby slowing down the pace of change (at least in our own lives), we will be better equipped to face the future.

These three suggestions, however, do not abolish the problem

of the future. Nor do they constitute a real answer to it; they are at best only a beginning. If there is a single definitive answer, I must confess that I am not acquainted with it. But although our present situation is therefore critical, it is not yet as critical as the situation facing the Christians during the later stages of the decline of Rome. The Christians of that day who retreated from public life into monastic institutions probably had no realistic alternative, but it seems to me that a similar retreat on the part of Christians today would not be justified. Whatever form society takes in the next 50 years, it will still be dependent to a considerable degree on organizations and institutions. And if Christian faith is to issue in Christian life in the world, it will also require institutions and organizations of some sort for its realization. These institutions and organizations may have to be of a more flexible, adaptive, and even temporary character than those to which we are accustomed; we may have to build for 10 or 15 years rather than for 50 years. It is my conviction that Christian organizations in the area of education will be even more important in the future than they have been in the past. They may have to take on new forms to cope with the future, but we must not let ourselves think that we can do without them.

Articles intended to point out problems are always hard to conclude, because everyone likes to end on a positive note. Unfortunately, I find myself unable to end on an entirely positive note, because I have no satisfactory answer to the problem which I have raised. But I will feel rewarded for my efforts if these two articles provoke some thought and discussion on the questions of where the Reformed community of North America is headed and how it intends to meet the problem posed by the future.

## CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrottenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

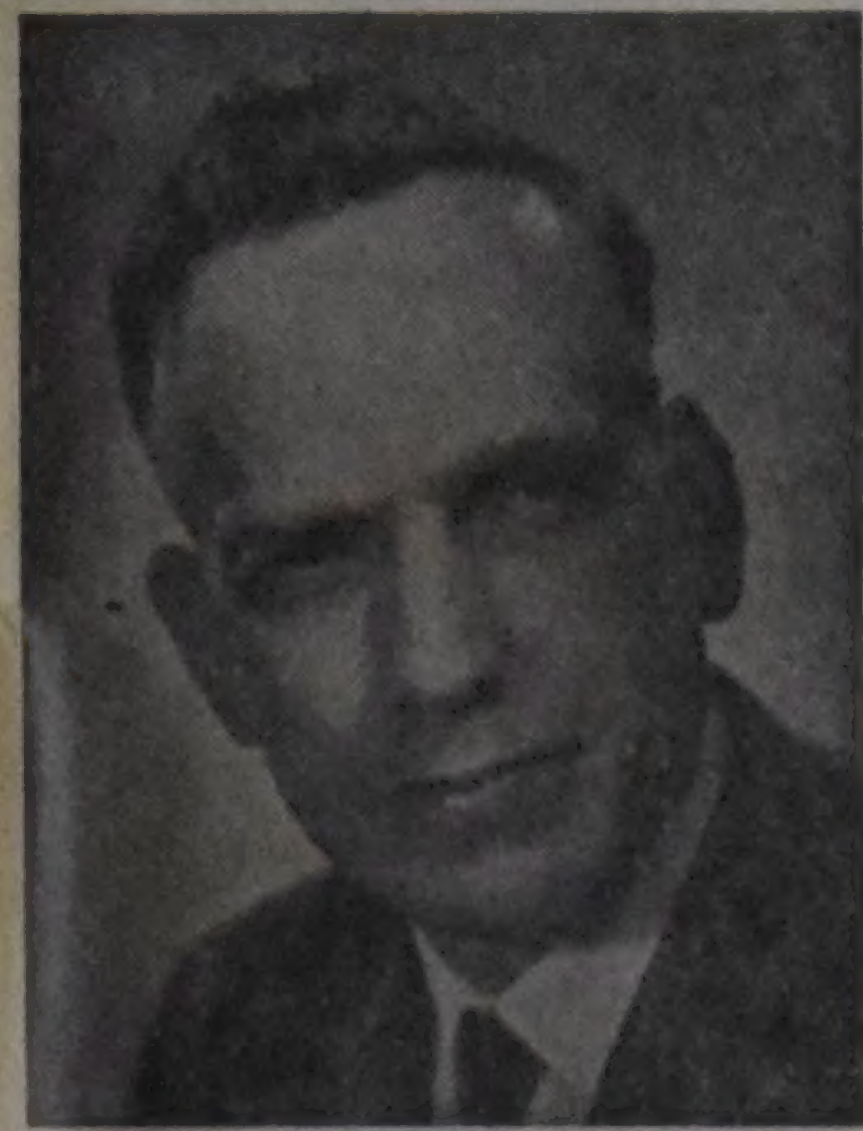
CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners' Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament.

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop. The author uses a Screwdriver Letters technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the problem.

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Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

TESTAMENT OF VISION, by Henry Zylstra.

Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.

A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.

Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

BUT NOT FORSAKEN, by Helen Good Breneman.

An unforgettable story of Mennonite refugees, who fled from the Russian Ukraine to the West. Based on facts.

THE LIFE AND DIARY OF DAVID BRAINERD,

by Jonathan Edwards.

The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.

The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

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The New Testament in today's English.

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IN THE MIRROR, by Prof. Dr. J. Kromminga.

This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluya.

A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.

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